THE CL Pſalmes of dauid in meitir:

With the forme of prayeris and adminiſtratioun of the Sacramentis &c. Vſit in the Kirk of Scotland.

Quhairunto ar addit ſindry vther Prayeris, with the Catechiſme of M. Iohne Calvin and ane Kalender.

EDINBVRGH.
¶ Prentit be Robert Smyth, dwel-land at the nether Bow.
1599.
Cum priuilegio Regali.

The Grenville Library

Ane Almanack for the ſpace xxvij zeiris.

The zeir of God.	The Circle of the Sonne	Dominicall letter	Golden number	The Epact	Faſtingis euin	Eaſter day	Whitſon day
1600	13	F. E.	5	25	5. Febr.	23 Marr.	11. May
1601	14	D	9	24	Febr.	12 Aprile	31 May
1602	15	C	17	16	Feb.	4. Apryle	23. May
1603	16	B	6	28	8. mar.	24 Aprile	12. Iune
1604	17	A	7	9	21. Feb.	9 Aprile	28 May
1605	18	F	16	20	12. Feb,	31 Aprile	16 May
1606	19	E	11	1	4. Mar	20. Aprile	8. Iune
1607	20	D.	12	12	17 Feb.	5. Aprile	24 May
1608	21	C.B	13	13	9 Feb	27 Mar.	15. May
1609	22	A.	14	4	28 Feb	16 Aprile	4 Iune
1610	13	G.	15	15	02. Feb	8. Aprile	27 May
1611	24	E.	16	26	5. Feb.	24. Marc	12. May
1612	15	E.D.	17	7	25, Feb.	12. Aprile	31. May
1613	26	C.	18	18	16. Feb	.Aprile	23 May
1614	27	B	19	29	8. Marc	24. April	12. Inue
1615	28	A.	1	11	21. Feb.	9. Aprile	28 May.
1616	1	G.F.	2	22	13 Feb.	31. Marc	19. May
1617	2	E.	3	3	4 marc	20. April	8. Iune
1618	3	D.	4	14	17 Feb.	5. Aprie	24. Maie.
1619		C.	5	15	9. Feb.	28. Marc	16 May
1620	5	B. A	6	6	1 Marc,	16 April	4 Iune
1621	6	G.	7	17	13 Feb.	1 Aprile	20. May
1622	7	F.	8	28	5 Febr.	24 Marc	12. May.
1623	8	E.	9	9	52 Febr.	13. Aprile	Iune
1624	9	D.C	10	10	10 Feb.	28 Marc	16 May
1625	10	B.	11	21	6 Marc,	17. April	31 une

Iannuarie hes xxxi dayis

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	c		x
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D E F G A B C D E F G A B C D E F G A B C D E F G A B C

Purificatioun of Marie

The 8. day The begin-ning of the spring tyme amang the Romanes: eftir Plinius.

At 7 and v Sun in Pisces.

Walentyne.

Mathew Apostle. The place of Leip zeir.

At Vii nad ane half At v, and ane half.

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	g	of Jerusalem wes buil-	v
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9	g	Lady day in the West	xxvi
17	A	wemis ane Fair.	xxvii
	b	The 25 day Venice was	xxviii
6	c	begun to be buildit.	xxix
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3 g The first day Rome
A was destroyit be Alarik
11 b King of Gothis eftir tua
19 c zeiris siege. Anno. 412.
d Blondus.
8 e The Tempil of Jerusa-
16 f lem is purgit from Ido-
g latry be King Ezechias.
5 A ii Parall. xxix.
13 b

Ar v and vii.

c
2 d
e
10 f
18 g
A
b The xi. day Josuah cir-
7 c cumcisseth the peopill in
15 d Gilgall. Jos. 5.
e The 18. day the peopill
4 f passit saif throuch the red
12 g sey, and Pharao and his
A Ost drowned.
1 b Exod. 14. 15.
c
6 d Mark Euangelist.
17 e
f
6 g
14 A
B Ar 4. and ane half
Ar vii and ane half.

May hes xxxi dayis.

Philip and Jacob.

Halie Croce day, in Rannocher & Weblis ane Fair.

The 6. day Rome was takin be the Duke of Burbon. Anno. 1527.

Sun in Gemini.

The xv. day God did raine Manna to the pepill. Exod. 15.

The xvij. day Noah entered into the Ark. Gen. 7.

Ac iiii and viii.

The 27. day Noah com furth of the Ark. Gen. 8, 9.

The 29. day Constantinoble was takin be Mahomet.

The first day the peopill of Israell come in the hill of Sinay: otherwise callit Casius, and thair abaid almaist a zeir.

The vii. day Alexander the great is bozne.

S. Barnaby. Lawder Fair.

The Sun in Cancer.

Langest day.

Quarter befoir iii.

The xix day James the fax King of Scotland, wes bozne. Anno 1566.

Midsomer day. in S. Johnstoun ane Fair.

Peter Apostle.

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THE

Confessioun of our sinnis:

O Eternall God and maist mercifull Father we confes and acknawledge heir befoir thy Deuyne Maiestie that we ar miserabill sinaris consauit and borne in sin and iniquitie sa that in vs thair is na gudenes. For the flesche euermair rebellis aganis the spreit. quharby we contineually transgres thy haly precepts and commandementis. And sa dois purches to our selfis throw, thy iust iudgementis, deith and eternall condemnatioun. Notwithstanding. O heuinly Father forasmekill as we ar displesit with our selfis for the sinnis that we haue committit aganis the. and dois vnfenzeitlie repent vs of the same: we maist humbly beseik the for Jesus Christ's saik to schaw thy mercie vpon vs. to forgiue vs all our sinnis. and to increasse thy halie Spreit in vs. that we acknawledging from the verie bottome of our heartis our awin vnrichteousnes, may

from this tyme furth. not onlie mortifye our sinfull ustis and affectiounis: bot also bring furth sic fruitis as may be agreabill to thy maist blissit Will: Not for ony worthynes that is in vs, bot for the meritis of thy deirlie belouit Sone Jesus Christ our Saviour, quhome thou hes alredie giuen in ane oblatione and offering for our sinnis and for quhais sak we are certainelie perswadit thou will deny vs na thing that we sal ask of the in his Name accrording to thy will. For thy haly Spreit dois assure our conscience that thou art our mercifull Father, and sa lufis vs thy Childrin throuch him that na thing is abill to remufe thy Heumly grace, and Fatherlie fauour from vs. To the thairfoir, O Father, with the Sone, and the haly Gaist, be all honour, prais & glorie warld without end.

So be it.

Ane vther Confessioun and Prayer commounlie vsit in the Kirk of Edinburgh on the day of commoun prayer.

O Dreidfull and maist michtie GOD thou that from the beginning hes declarit

ſtarſt thy ſelf a conſuming fyre againſt the contemners of thy maiſt haly Preceptis, & zit to the penitent ſinners hes alwayis ſchawin thy ſelf a fauourabill Father, and a God full of mercie: Weichy Creatures and warkmanſchip of thyne awin handis confeſs our ſelfis maiſt vnworthy to oppin our eyis vnto the Heauinis, bot far les to appeir in thy preſence: for our conſcience dois accuſe vs and our manifeſt iniquities haue bayne witnes againis vs that we haif declynit from the, We haif ben pollutted with Idolatrie: we haif gifen thy glory to creatures we haif ſocht ſupport quhair it was nor to be found, and haif lichtlyit thy maiſt haiſum and nocht vnknawin Wourdis. The manifeſt corruptioun of our lyfis in all eſtatis euidentlie preſſis that we ſhuld not richtly regarded thy Scriptures Lawis, & haly Ordinãces. And this wil not only done O Lord miſtym of our blindnes bot euin to the quenching of thy mercie thow hes opinnit vnto vs ane entrance to thy Heauinlie Kingdome, be the preiching of thy maiſt haly Euangell zit dois the ſhill bodie of this miſerabill Realme ſtill continew in thair former impietie. For the maiſt part all are following the corrupt inclinatioun of thair awin nature vtterlie deſpyſis the licht of thyne haly Euangell, and delyte in ignorance and horribill Idolatrie: vtheris ſelf as a pepill altogidder without God, and without all feir of thy maiſt terribill Judgementis.

And sum O Lord, that in mouth profesſe thy blissit Euangell, be thair sclandrous lyf blasphemie the same. We ar not ignorant, O Lord that thow art a richteous Judge, that cannot suffer iniquitie lang to be unpunischit upon the obstinate transgressouris especially, O Lord, quhen thatefter sa lang, blindnes and horribill defectioun from the sa louinglie thou callis vs agane to thy fauour and fellowschip. and that zit we do obstinatlie rebell. We haif, O Lord, in our, extreme miserie caillit upon the, zea, euin quhē we appeirit utterlie to haif bene consumit in the furie of our enemies. & then did thou mercifullie inclyne thyne eiris unto vs. Thow faucht for vs euin be thy awin power, quhen in vs thair was nouther wisdome nor force. Thou allane brak the zocke from our neckis, and set vs at libertie, quhē we be our fulischnes had maid our selfis sclauis unto strangers. And mercifull untill this day hes thou continewit with vs, the licht of thyne Euangell and sa reissis nocht to help upon vs benefitis baith Spirituall and temporall. Bot zit allace, O Lord, we cleirlie se that our greit ingratitude crauis farther punischmēt at thy handis, the signis quhairof ar euidēt before our eyis. For the quhispering of sedition, the contempt of thy graces offerit. and the maintenence of Idolatrie, ar assurit signes of thy farther plagues to fall upon vs in particular for our greuous offences. And this unmeasurabill

rabill vntemperanes of the air, dois alſo threaten thyne accuſtomable plague of famine, quhilk continuallie followis royteus exces, & contempt of the puir, quhairwith allace, the haill eirth is replenisched. we haue na thing, O Lord, that we may lay be fore vs and thy Judgement bot thy onlie mercie freelie offerit to vs in thy deir Sone our Lord Jesus Christ, purchesit to vs be his death and passioun. For gif thou will enter into iudgement with vs thy creatures and keip in mynd our greuous sinnis & offences, then can na fleschc eschaip condemnatioun. And thairfoir we maist humblie beseik the O Father of mercies, for Jesus Christ thy Sonis saik, to tak from vs thir stanie hartis, quho sa lang haue heard, aswell thy mercies, as seueir Judgementis and zit haif nat bene effectually mukit with the lawe: and giue vs heartis mollifeit be thy spreit, that we may baith conceiue and keip in mynd the reuerence that is dew vnto thy Maiestie. Luke, O Lord, vnto thy chosen children, labouring vnder the infirmitiis of the fleschc, and grant vnto vs that victorie that thow hes promisit vnto vs be Jesus Christ thy Sone, our only Sauiour, Mediatour, and Lawgiuer, To quhome with the and the haly Gaist, be all honour, prais, and glorie, for euer and euer, warld without end.

Amen.

Fin.

Prayeris.

Ane Confessioun of our sinnis, and petitiounis maid vnto God in the tyme of our extreme troubils and zit commonlie vsit in the Kirk of Scotland befoir the Sermoun.

ETernall and Euerlasting God Father of our Lord Jesus Christ, thou that schawis mercie and keipis couenaunt with them that luif the and in reuerence keipis thy commandementis, euen quhen thou powris furth thy hait displesure and iust iudgementis vpon the obstinate inobedient. we heir prostrate our selfis befoir the Throne of thy Maiestie from our heartis confessing, that iustly thou hes punischit vs be the tyrannie of Strangers, & that maire iustly thou may bring vpon vs againe that zoke quhilk of thy mercie for a seasoun thou hes remuifit.

Our Kingis, Princes and pepill during the tyme of blindnes haif refusit the word of thyne Eternall Veritie: and in sa doing baith they and we haif refusit the League of thy mercie offerit to vs in Jesus Christ thy Sone. Quhilk albeit thou now of thy meir mercie hes offerit to vs againe in sic aboundance, that name can be excusit be reasoun of ignorance: Zit not the lesse to the Judgement of man, Impietie ouerflowis the

the haill face of this miserabill Realme.

For thy great multitude delyte them selfis in ignorance & Idolatrie: and sa manie as appeir to reuerance and imbrace thy haslie word, do not expresse the rutes of repentance, as it dois becum the pepill to quhom thou hes schawin thy self sa mercifull and fauourabill ane Father. Thir ar thy iuist Judgementis, O Lord, quhairby thow punischis sinne be sinne, and man be his awin iniquitie: sa that thair can be na end of sinne, except thou preuent vs with thy vndeserued grace.

Conuert vs thairfoir, O Lord, and we sall be conuerted: Suffer not our vnthankfulnes to procure that Strangers ane inspyre aboue vs, nouther that the licht of thyne Euangel be takin away from vs bot how sa euer it be that the great multitude be altogidder rebellious, and also that in vs thair remaynis perpetuall imperfectionis: zit for the glorie of thy haly Name, and for the glorie of thy only belouit Sonne Iesus Christ, quhais veritie and Euangel thou of thy mercy hes manifested amangis vs: It will pleis the to tak vs into thy protectioune and defence, that all the warld may knaw, that as of thy meir mercie thou hes begun this warke of our Saluatioun amangis vs sa of this same thy mercy thou wilt continew it. Grant this mercifull Father for Iesus Christ thy Sonnis saik.

So be it,

Prayeris

And Prayer for the haill staitt of Christis Kirk.

ALmichtie God and maist mercifull fa ther, we humblie submitt our selfis & ia.l.pown befoir thy Maiestie beseik ing the from the bottome our hartis, that this seid of thy Word now sawin a mangis vs may tak sic deip rute, that nou ther the burning heit of persecutioun caus it to wither nouther the thornie cairis of this lyfe do choke it, bot that as seid sawin in gude ground it may bring furth threttie, saxtie and ane hundreth fald, as thy Heum lie wisdome hes appointit. And becaus we haif neid continuallie to craik monie things at thy handis, we humbly beseik the, O Heu mitie Father, to grant vs thy haliè Spreit, to direct our petitiounis, that they may pro ceid from sic a feruent mynd, as may be agreabill to thy maist blissit will. And seing that our infirmitie is abill to do na thing without thyne help, and that thou art not ignorant with how monie and great temp tatiounis we puir wretchis ar on euerie syd enclosit and compassit. Let thy strenth O Lord, sustaine our waikines, that we being defendit with the force of thy grace, may be sa felie preserwit agains all assaultis of Sa than quha gais about continually lyke ane roring Lyoun, seiking quhome he may de woure. Incres our Faith. O mercifull Fa ther, that we do not swerue at ony tyme

froun

from thyne heuinlie Word, bot augment in vs hope and luife, with ane fairfull keiping of all thy commandementis that na hardnes of hart, na hypocrisie, na concupiscence of the eyis, nor inwyslemētis of the Warld do drawe vs away from thyne obedience. And seing we liue now in the maist perrellous tymes let thy Fatherlie Prouidence defend vs aganis the violence of all our ennemeis quhilk do euerie quhair persue vs, bot chiefflie aganis the wicket rage and furious vpcreis of that Romische Idole, ennemie to thy Christ.

Farther mair forasmekill as be thyne halie Apostill we be taucht to make our prayeris & supplicatiounis for all men, we pray not only for our selfis heir present, bot beseikis the also to reduce all sic as be zit ignorā, trō the miserabill captiuitie of blindnes and errour, to the pure vnderstanding of thyne heuinly treuth, that we all with ane consent & vnitie of myndis, may worschip the our only God and Sauiour: And that all Pastouris Scheiphirdis, & Ministeris to quhome thou hes committit the dispensatioun of thy haly Word, and charge of thy chosen pepill may baith in thair lyfe and doctrine be found faithfull: setting only before thair eyis thy glory: and that be them all puir Scheip quhilk wander & ga astray may be gadderit, and brocht haime to thy fald. Moreouir, becaus the hearttis of Rewleris ar in thy handis we beseik the to di-

seik the to direct and gouerne the hartis of all Kingis, Pyntes and Magestrates, to quhome thou hes committit the sword: especially, O Lord, accoyding to our bounden dewtie, we beseik the to maynteine and mereise the honourabill estait of the Kingis & Quenes Maiesties with ȝoung pyntes: with thair honourabill Counsall and the haill Estait and bodie of this Commoun weilth. Lat thy Fathrlie fauour ly pres. rue them, and thy haly Spreit ly gouern thair heartis, that thy Religioun may be purelie maintayn.it, maners reformed, and iniure punished accoyding to the preyse rewle of thy maist haly word

And for that we be all members of the mystical bodie of Christ Iesus, we make our requestis vnto the, O heuinly Father, for all sic as are afflicted with ony kynd of crosse or tribulatioun, as War Plague, famyn, seiknes, pouertie, imprisonment, persecutioun, banischment, or ony vther kynde of thy Roddis: quhidder it be grein of body, or vexatioun of mynd: that it wald pleis the to giue them patience and constancie, till thou send them full deliuerance of all thair trubillis.

And finally O Lord God and maist mercifull Father, we maist humblie beseik the to schaw thy great mercyis vpon our brethren, quhilk ar daylie persecute, cast in prisonn, & daylie condempnit to deith for the testimonie of thy treuth. And thocht they

be vtterlie destitute of all mans ayde, zit let thy sweit comfort neuer depart from them bot la enflame thou thair hartis with thy haly Spreit, that they may baldlie & cheirfuliy abyde the tryall as thy godly wisdome sall appoynt. So that at lenth al weill be thair deith as be thair lyfe the kingdome of thy Soume Jesus Christ may increas and schyne throuch all the warld. In quhais Name we mak our humbill petitiounis vnto the as he hes tauchit vs to say, saying.

Our Father quhilk art, &c.

ALmichtie and euerliuing God, vouchsaif we beseik the to graunt vs perfyte continuance in thy lyuelie faith, augmenting the samie in vs dailie till we grow to the full measure of our perfectioun in Christ, quhairof we make our confessioun saying, I beleue in God &c.

Then the pepill singis a Psalme, that being ended, the Minister pronuncis ane of thir blissingis, sa the Congregation departeis.

THe Lord blys vs & saue vs: The Lord make his face to schyne vpon vs, and be mercifull vnto vs: The Lord turne his countenance to wartis vs, and graunt vs his peace

The grace of our Lord Jesus Christ the lufe of God the Father & the communioun of the haly Gaist be with vs all now & euer.

So be it. The

The ordour of Baptiſme.

Queſtioun.

DO ȝe preſent this Chyld to be baptiȝit, earneſtly deſyring that he may be ingraftit in the myſticall bodie of Chriſt Jeſus.

Anſweir.

Yea, we requyre the ſame.

The Miniſter then proceidis,

THen let vs conſidder deirlie belouit, how Almichtie God hes not onlie maid vs his Childzen be Adoptioun, and reſaunt vs into the fellowſchip of his Kirk: bot alſo hes promiſit that he will be our God, & the God of our childzen vnto ȝ thouſand generatioun. Quhilk thing is to be confirmit to his People of the auld Teſtament be the Sacrament of Circumciſion: ſo hes he alſo renewit the ſame be the Sacrament of Baptiſm. doing vs thairby to wit, that our Infants appertein to him be conſequentlie, & thairfoir aucht not to be defraudit of the halie ſignes & badges, quhairby his childzen ar knawin frō Infidels & Pagans. Nouther is it requiſite that all they that reſaif this Sacrament haif the vſe of vderſtāding and faith, bot cheiflie that they be conteinit vnder the name of Goddis people, ſa that remiſſioun of ſinnis in the bluide of Chriſt Jeſus dois appertein vnto them be Goddis promeis, quhilk thing is maiſt

euident

euident be Sanct Paule, quha pronounceis Childreu begotten and borne (either of the Parentis being faithfull) to be cleine & halie. Also our Sauiour Christ admittis Childrē to his presence, imbracing them and kissing them. Quhilk testimonies of the haly gaist assure vs that Infantis be of the number of Goddis peuill, & that remissioun of sinis doeis also appeirtein to thē in our Sauiour Christ. Thairfoir without iniurie they can not be debarrit from the commoun signe of Goddis Childrē. And zit is not this outward actioun of sic necessitie, that the want thairof suld be hurtfull to thair saluatioun. gif that permitit be deith, they may not conuenientlie be presentit to the Kirk.

Bot we (hauing respect to that obedience quhilk Christians aucht to the vore and ordinance of Christ Jesus, quha commandit to preich and baptise all without exception) do iudge them only vnworthie of ony fellowschip with him, quha contemptcouslie refusis sic ordinarie meinis, as his wisdom hes appointit to the instructioun of our dul senses.

Farthermair, it is euident that Baptisme was ordaynit to be ministrit in the element of water: to teiche vs that lyke as watter outwardlie doeis waschc away the filth of the bodie: sa inwardlie doeis the vertew of Christis blude purge our saullis from that corruptioun and deidlie polloun, quhairwith be nature we ar infectit.

Quhat

Quhais venemous dregis althocht they
continew in this our fleſche, zit be the me-
rites of his death are not imputit vnto vs:
becaus the Juſtice of Jeſus Chriſt is maid
outis be Baptiſme: not that we think ony
ſic vertew or power to be includit in the vi-
ſibill water or outward actioun: (for mony
haue bene baptizit, and zit neuer inwardlie
purgit) bot that our Sautour Chriſt, quha
commanded Baptiſme to be miniſtred, wil
be the power of his haly Spreit, effectually
workand in the harris of his elect, in tyme con-
uenient, all that is meanit and ſignifeit be
the ſame. And this the Scripture callis our
Regeneratioun, quhilk ſtandis cheiflie in
thir twa pointis: In Mortificatioun, that
is to ſay, a reſiſting of the rebellious luſtis
of the fleſche and in newnes of lyfe quhair-
by we continually ſtryue to wailke in that
purenes and perfectione quhairwith we ar-
ayed in Baptiſme. And althocht we in the
iourney of this lyfe be encumberit with mo
ny enemies, quhilk in the way aſſayle vs,
zit fecht we not without frute.

For this continuall battell quhilk we
fecht againis ſinne, death, & Hell, is a maiſt
infallibill argument that God the Father:
is myndfull of his promeis maid vnto vs
in Chriſt Jeſus, dois not only giue vs mo-
tiounis and courage to reſiſt them, bot alſo
aſſurance to ouercum and obtene victorie.
Quhairfoir deirly belouit it is not onlie of
neceſſity that we be anis baptizzed, bot alſo

it

sit sa meikill profeitis vs oft to be present at the ministratioun thairof, that we (being put in mynd of the league and tounawit maid betwene God and vs, that he will be our God, and we his pepill, he our Father, and we his Childrin) may haue occasioun aswell to try our lyfis past, as our present conuersatioun, and to try our selfis quhidder we stand fast in the Faith of Goddis electioun contrariwyse, haue strayit from him throw incredulity and vngodly leuing.

Quhairof gif our conscience dois accuse vs, zit we hearing the louing promisis of our Heuinlie Father quha callis all men to mercy be Repentance, may frō thyne furth walk mair wairly in our vocatioun. Mair ouer ze that ar Fathers, & Mothers, may tak heirby maist singular confort to se zour childrin thus resauit into the bosome of Christis Congregatioun, quhairby ze are daylie admonischit that ze nurische & bring vp zour Childrin in Godis fauour & meretie ouer quhome his Fatherly prouidence watchis continually. Quhilk thing as it aucht greatly to reioyce zou, knawing that na thing can cum vnto them without his gude plesure: sa aucht it to mak zou diligent & carefull to nurture & instruct them in the trew knawledge & feir of God, quhairin gif ze be negligent, ze do not only injury to zour childrin, bot also heip damnatioun on zour selfis, in suffering his childrin, bocht with the blude of his Soune, sa traiterously for want of knawledge to turn back from him.

Thairfoir it is zour dewtie with all diligence to prouyde that zour childzen in tyme conuenient to be instructit in all doctrine necessarie for a trew Christiane: cheiflie that they be taucht to rest vpon the Justice of Christ Jesus alane, and to abhorre and fle all superstitioun, Papistrie, and Idolatrie finallie, to the intent that we may be assurit that ze the Father and the Souerty, consent to the performance heirof, declair heir befoir God, & in ỳ face of this his Congregatioun, the summe of that Faith quhairin ze beleif, and will be Goddis grace instruct this Chyld.

than the Father rehersis the Beleif, quhilk ended the Minister proceidis and sayis,

Let vs pray.

ALmichty & Euerlasting GOD, quhilk of thyne infinite mercie & gudenes hes promisit vnto vs that thou wilt not onlie be our God, bot also the God and Father of our childzen: We beseik the that as ỳ hes vouchsaifit to cal vs to be partakers of this thy great mercie into the fellowschip of Faith, sa it may pleis the to sanctifie with thy Spzeit, and to receaue into the number of thy childzen this Infant, quhom we sall Baptisee according to thy wozd, to the end that be cumming to perfyte age may cõfes the onlie the trew God & quhome thou hes sent Jesus Christ, and sa serue him, and be profitabill intil his Kirk the haill cours of his lyfe: that efter this life is edit, he may be bzocht

brocht as a lyuelie member of his body vnto the full fruitioun of thy ioyis in the heuinis quhair thy Sone our sauiour Christ reignis warld without end. ¶ In quhais name we pray as he hes taucht vs saying,

Our Father quhilk art, &c.

Quhen they haue prayit in this sort the Miniſter requyris the Chylds name quhilk knawin, he sayis, N. I baptise the in the name of the Father, of the sone and of the halie Gaist. And as he speikis thir wordis, he takis water in his hand and layis vpon the Cyldis foirheid: quhilk done, he geuis thankis as followis.

FOr asmekill maist halie and merrifull Father, as thou dois not only beutify and blis vs with commoun benefites lyke vnto the rest of mankynde bot also helpis vpon vs maist aboundantly rare & wonderfull giftis of dewte we lyft vp our eyis and myndis vnto the and giue the maist humbill thankis for thyne infinite gudnes quhilk hes not only numbrit vs amang thy Saintis, bot also of thy fre mercy dois call our Childrē vnto the, marking them with this Sacrament as a singulair takin and badge of thy luke. Quhairfore maist louing Father, albeit we be nocht abill to deserue this sa great a benefite (yea gif thou wald handill vs according to our meritis, we suld suffer the punischment of

eternall deith & damnatioun) zit for Chriſtis ſake we beſeik the, that thou will confirme this thy fauour mair and mair towardis vs, and take this Infant into thy tuitioun and defence, quhome we offer and preſent vnto the with commoun ſupplicatiounis, and neuer ſuffer (hym or hir) to fall to ſic vnkyndnes, quhairby he ſuld loſe the force of Baptiſme, bot that he may perſaik the continualy to be his mercifull Father, throuch thy halie Spreit working in his heart, be quhais deuyne power he may ſa prevaill againis Satan, that in the end obtayning the victorie, he may be exaltit into the liberty of thy Kingdome. So be it.

The maner of the celebratioun of the Lordis Supper.

The day quhen the Lordis Supper is miniſtred, quhilk commounly is vſit anis in a moneth, or ſa oft as the Congregatioun ſall think expedient, the Miniſter vſis to ſay as followis.

LEt vs mark deir brethren and conſidder how Jeſus Chriſt did ordaine vnto vs his haly Supper, according as S. Paull makis rehearſall in the xi. Cap. of the firſt Epiſtill to the Corinth. ſaying. I haif reſauit of the Lord that quhilk I haue delyuerit vnto zow: to wit, that our Lord Jeſus the ſame nicht he was betrayit, tuke Breid, and quhen he had giuen thanks

his

kis, he brak it saying, Tak ze, eit ze, this is my body quhilk is brokin for zow doe ze this in remembrance of me, Lykewise eftir Supper he tuke the Cup saying; This Cup is the new Testament, or couenant in my blude, do ze this sa oft as ze sall drinke thairof in remembrance of me. For sa oft as ze sall eit of this breid, and drink of this Cup, ze sall declair the Lordis death vntill his cumming agane.

Thairfoir quha saeuer sall eit this breid, and drink the Cup of the Lord vnworthely, he sall be guilty of the body and blude of the Lord. Then se that euerie man proue and try, him self and sa let him eit of this breid and drink of this Cup: for quhasaeuer eitis and drinkis vnworthely, he eitis and drinkis his awin dampnatioun: for not hauing dew regarde and consideration of the Lordis body.

This done, the Minister proceidis to the Exhortatioun.

DEirly belouit in the Lord, forasmekill as we be nowe assemblit to celebrate the halie Communioun of the bodie and blude of our Sauiour Christ: let vs cõsidder thir wordis of S. Paule, how he exhortis all personnis diligently to try and examyne them selfis, befoir they presume to eit of that breid, and drink of that Cup. For as the benefite is great, gif with a trewly penitent heart and lyuely faith we resaik that halie Sacrament, (for then we spirituallie

eit the fleſche of Chriſt, and drink his bludes then we dwell in Chriſt, and Chriſt in vs: we be ane with Chryſt &, Chryſt with vs:) ſa is the danger grit, gif we reſſaue the ſame vnworthelie for then we be gyltie of the bodie and blude of Chriſt our Sautour: wee eit and drink our awin dampnatioun, not conſidderīng the Lordis bodie: we kendill Goddis wraith againis ws, and prouok him to plague vs with diuers diſeaſis, and ſundrie kyndis of daith. And thairfoir in the name & authority of the eternall God, and of his Sone Jeſus Chriſt, I excommunicat from this Table, all blaſphemers of God, all Idolaters, all murtherers, all adulterers, all that be in malice or enuy, all diſobedient perſonis to Father or mother, Princes, or Magiſtrates, Paſtouris, Preichouris, all theifis and deceauers of thair Nichtbouris: and finally all ſic as lead a lyfe directlie fechting againis ȳ wil of God: charging them as they will anſwere in the preſence of him quha is ȳ richteous Judge that they preſume not to prophane this maiſt haly Table, And zit this I pronoūce not to ſeclude ony penitent perſoun how greuous that euer his ſins befoir haif bene: ſa that he feill in his heart vnfenzeit repentance for the ſame, bot only ſic as continews in ſinne without repentance. Nouther zit is this pronouncit againis ſic as aſpyre to greater perfectioun then they can in this preſent lyfe attein vnto. For albeit we feill

feill

feill in our selfis meaill frailtie and wretchitnes, as that we haif not our Faith sa perfyte and constant as we aucht, being mony tymes redy to distrust Goddis gudnes throw our corrupt natoure: & also that we are not sa throuchlie giuen to serue God nouther haue sa feruent a/zeill to set furth his glorie as our dewtie requyris: feiling still ane rebellioun in our selfis, that we haue neid dayly to fecht againis the lustis of the fleschc: & nevertheles seing that our Lord hes deit thus mercifullie with vs, that he hes preuent his gospell in our hartis sa that we ar preseruit from falling in disperatioun And seing also it his indeuit vs with a will and dispre to renunce & withstād our awin affectiounis with a langing for his richteousnes & the keiping of his cōmandementis we may be now richt weill assurit, that the defaultis sal be na hinderance at all againis vs, to caus him not to accept & imputc vs as wirthie to cum to his spirituall Table. For the end of our cumming thither is not to mak protestatioun that we ar vpricht or just in our lyfis, bot contrariwyse we cum to seik our lyfe and perfection in Christ Iesus: acknawledging in the mein tyme that we of our selfs ar the children of wraith & damnatioun. Let vs considder then that this Sacrament is a singular medicin for all pure seik creaturis, a confortabill help to waik saullis: & that our Lord requyris na vther worthines on our part, bot that

we vnfenzeitly acknawledge our nauchtines & imperfectioun. Then to the end that we may be wozthie pertakers of his meritis & maist comfoztabill benefites, quhilk is the receiuing of his fleische and drinking of his bluide let vs not suffer our myndis to wander about the consideratioun of our erthly and cozruptibill thingis quhilk we se presem to our eyis, and feill with our hãdis, to seik Christ bodely present in them, as gif he wer inclosit in the breid oz Wyne oz as gif thir elementis were turned & chaunged into the substance of his fleisch & bluide. For the only way to dispose our saulis to reseaue nurischement, releif, and quickning of his substance is to lift vp our myndis be Faith aboue all thingis warldlie and sensibill, & thairby to enter in to Heuin that we may fynd and resaue Christ quhair he dwellis vndoutedly very God and very man in the incomprehensibill glozy of his Father: to quhome be praise and glozie now & euer.

The exhortatioun endit, the Minister cummis doun from the pulpit, and sittis at the Table, euery man and woman lykewyse taking thair place, as occasioun best seruis: then he takis breid and geuis thankis, outher in thir wordis following, or lyke in effect.

O Father of mercie and God of all consolation, seing all creatures do knawledge and confesse thy Gouernour & Lord, it be cummis vs thy warkmanschip of thyne awin handis at all tymes to reue-

reuerence and magnify thy godly Maiesty first, for that thou hes creatit vs to thyne awin Image and similitude: bot cheifly, becaus thou hes delyuerit vs from that euerlasting deith and condemnatioun, into the quhilk Sathan drew mankynde be the mein of sinne. From the bond age quhairof nouther Man nor Angell was abill to make vs fre. Bot thou, O Lord, riche in mercie, and infinite in gudenes, hes prouydit our Redemptioun to stand in thyne only and weill belonit Sonne quhom of verray luke thou did giue to be maid mã lyke to vs in al thingis (sinne except) that in his body he micht reseatt the punischment of our transgressioun, be his deith to mak satisfactioun to thy iustice, and be his Resurrectioun to destroy him that was the Authour of deith, & sa to bring agane lyfe to the warld, from quhilk the haill of spring of Adam maist iustly was exylit. O Lord we acknawledge that na creature is abill to cõprehend the lenth and breid, ꝑ depnes and heicht of that thy maist excellent luke, quhilk mouit the to schaw mercie quhair naue was deseruit, to promeis and giue lyfe quhair death had gottin victorie, to re saif vs into thy grace, quhen we cuild do na thing bot rebell agains thy iustice. O Lord the blynd dulnes of our corrupt nature will not suffer vs sufficientlie to wey thir thy maist ampill graces and benefites: zit neuertheles at the commandement of Jesus

Chriſt our Lord, we preſent our ſelfis to this his Table (quhilk he hes left to be vſit in remembrance of his deith vntill his cumming againe) to declair & witnes before the warld, that be him allane we haue reſſaunt libertie & lyfe, that be him allane thou dois acknawledge vs thy childreu & ayris, that be him allane we haue entrance to the throne of thy grace. that be him allane we ar poſſeſſit in our ſpirituall Kingdome, to eit and drink at his Table, with quhome we haue our conuerſatioun preſently in heuin, and be quhome our bodyis ſall be rayſit vp againe from the duſt, and ſall be placed with him in that endles ioy quhilk ye O father of mercie hes prepared for thyne elect befoir the foundation of ye warld. And thir maiſt ineſtimabill benefits we acknawledge and confes to haue reſaunt of thy free mercie and grace be thy only belouit Sone Jeſus Chriſt. For the quhilk thairfoir, we thy Congregation inuſit be thy haly ſpreit rander all thankis, praiſ, and glorie for euer and euer. Amen.

Thankis efter the actioun.

MAiſt mercifull Father, we rander to the all praiſe, thankis, and glory for that it hes pleſit the of thy gret mercie to grant vnto vs miſerabil ſinners ſa excellent a gift & treaſure, as to reſaue, vs into the fellowſchip and cũpanie of thy deir Sone Jeſus Chriſt our Lord, quhom thou hes deliuerit to deith for vs, and hes giuen him.

him vnto vs as a neceſſary fude & nurtſchment vnto euerlaſting lyfe And now we beſeik the alſo O heuinly Father to grant to vs this requeiſt, that thou neuer ſuffer vs to becum ſa vnkynd, as to forzet ſa wozthy benefites bot rather imprent & faſten them ſure in our hartis that we may grow & increis daylie mair & mair in trew faith, that continually in exercyſit in all maner of gud wazkis, & ſa mikle the rather, O Lord confirme vs in thir perillous dayis and ragis of Satan, that we may conſtantly ſtand & continew in the confeſſioun of the ſame to the aduancement of thy glozy, quhilk art God ouer all thingis bliſſit for euer.

So be it.

The action thus endit, the pepill ſing the ciij. Pſalme, My ſaull giue laud, &c. or ſum vther of thankiſgiuing, quhilk endit, ane of the bliſſingis befoir mentioned is recyted, and ſa they ryſe from the Tabill and depart.

The forme of Mariage.

The Exhortatoun.

DEirly belouit brethzen, we ar heir gaderit togidder in the ſicht of God, & in the face of his Congregatioun to knit and ioyne thir parties togidder in the honourabill eſtait of Matrimony, quhilk was inſtitude & authoriſit be God him ſelf in Paradyſe (man being then in the ſtait of innocency.) For quhat tyme God made heuin and eirth, & all that is in them, and had creatit and faſſionit man alſo efter his awin

alb in similitude and lyknes, vnto quhom he gaue rewle and Lordschip ouer all the beistis of the earth Fisches of the Sea, and foules of the ayre, saying, It is not gude that man lyue allane let vs mak him ane helper lyke vnto him self. And God bzscht a fast sleip vpon him, and tuke ane of his ribbis, and maid Heua thairof, doeng vs thairby to vnderstand, that man and wyfe ar ane bodie, ane fleische, and ane blud: signifying also vnto vs the mysticall vnioun that is betuirt Chryst and his Kirk. For quhilk caus man leuis his Father & Mother and takis him to his wyfe to kaip cũpanie with her, the quhilk also he aucht to lufe euin as our Sauiour lufis his Kirk, that is to say, his elect and faithfull Congregatioun for the quhilk he gaue his lyfe. And semblablie also it is the Wyfis dewty to studie to pleis and obey her Husband, seruing him in all thingis that ar godlie & honest for scho is in subiectioun, and vnder the gouernance of her Husband, sa lang as they continew baith alyue And this halie Mariage being a thing maist honourabill is of sic vertew and force/ that thairby the Husband hes na mair richt or power ouer his awin bodie bot the Wyfe: and lykewyse the wyfe hes na power ouer hir awin bodie bot the Husband: for sameikill as God hes sa knit them togidder in this mutuall societie to the procreatione of childzen. that they sould bzing them vp in the feir of

the

the Lord, and to the incres of Chrystis kingdome. Quhairfoir they that be thus cuplit togidder be God, can not be seuered or put apart. vnles it be for a seasoun, with the consent of baith the parties, to the end to gius thame selfis the mair feruently to Fasting and Prayer, giuing diligent heid in the meantyme, that thair lang being apart be not a mair to bring them in the daunger of Sathan, through incontinencie, And thairfoir to auoyde Fornicatioun, euerie man aucht to his awin wyfe, and euerie woman her awin Husband: sa that sa manie as can not liue chaist, are bund be the commandement of God to marie, that thairby the haly Temple of God quhilk is our bodies may be keipit pure and vndefylit. For sen our bodies ar now becum the verie mēbers of Jesus Christ how horribill and detestabill a thing is it, to mak them the mēbers of ane Haclot. Euerie ane aucht thair foir to keip his veschell in all pureues and halines: for quha sa euer pollutis and defylis the Temple of GOD, him will God destroy.

Heir the Minister speikis to the parties that sall be maryit, saying.

I Requyre and charge zou, as ze will answere at the day of Judgement quhen the secretis of all hartis sall be opened and disclosed, that gif eyther of zou do knaw onie impediment, quhy ze may not be lawfullie ioynit in Matrimonie, that ze confesse it.

For

For ze weill assurit that sa mony as be couplit vtherwyse then Godis word dois allow, ar not ioynit togidder of God nouther is that matrimony lauchfull.

Gif na impediment be by them declarit, then he sayis to the haill Congregatioun.

I Tak you to witnes that be heir present beseiking zoual to haue gude remembrance heirof: and mairouer, gif thair be ony of zow quhilk knawis that outher of thir parties be contractit to ony vther, or knawis ony vther lawfull impedement, let thame now mak declaratioun thairof.

Giue na caus be alledgit the Minist, sayis.

Forsameikle as na man speikis vpon this thing: ze M. sall protest heir befoir God & his haly Congregation that ze haue taken, and is now contented to haue M. heir present for zour lawfull Wyfe, promising to keip her, to lufe and intreat hir, in all thingis according to the dewtie of a faithfull husband, forsaiking all vther during her lyfe: & brefly to liue in ane haly conuersatioun with hir, keiping faith & treuth in all poinits, according as the word of god and his haly Gospell dois command.

The answeir.

Euin sa I tak hir befoir God, and in the presence of this his haly Congregatioun.

The Minister to the spous sayis.

ZE M. sall protest heir befoir the face of God in the presence of this haly congregatioun, that ze haue taken, &

ar

ar nowcontentit to haue M. heir present for zour lawfull Husband, promissing to him subiection and obedience: forsaking all vther during his lyfe: and finallie to liue in ane haly conuersatioun with him, keiping faith & truth in all points, as Gods word dois prescryue. The answer.

Euin sa I tak him befoir God, and in the presence of this his Congregatioun,

The Minister then sayis.

GIue diligent eir then to the Gospell pat ze may vnderstand how our lord wald haue this haly contract keipt & obseruit, and how sure and fast a knot it is quhilk may in na wise be lowsit according as he be taucht in ꝑ vi. Chapter of Sãct Mathewis Gospell.

THe Phariseis come vnto Chryst to tempt him & to graip his mynd saying: Is it lawfull for a man to put away his Wyfe for euery licht caus? He answerit saying. Haue ze not red that he that creatit man at the beginning, maid pã male and female saying, For this caus sall man laue Father and Mother, & cleif vnto his Wyfe, and they twa ar bot ane fleschc. Let na man thairfoir put asunder that quhilk God hes cuplit togidder.

Gif ze beleif assuritlie thir wordis that our Lord did speik, according as ze haue hard them heir rehearsit out of the halie Gospell, then may ze be certane that: God hes euin sa knet zow togidder in this halie

stait

ſtait of wedlok Quhairfoir apply zour ſelfis to lyue togidder in godly luſe in Chriſtiane peace, and gude exampill, euer halding faſt the band of charitie, without ony breſt, keiping faith & treuth the ane to the vther euin as Goddis word dois appoynt.

Then the Miniſter commendis them to God in this, or ſic lyk-ſort ℣ The Lord ſanctify and blys zou, the Lord powre the riches of his grace vpon zou, that ze may liue togidder in haſtines to zour lyfis end.

Ane godly Prayer to be ſaid, at all tymes.

HOnour and prais be giuen to the (O Lord God Almichtie) maiſt deir Father of heuen, for all thy mercyes and louing kyndnes ſchawin vnto vs, in that it hes pleſit thy gratious gudenes frely and of thyne awin accord to elect & chuſe vs to ſalvatione befoir ỹ beginning of the warld: and euin lyke continuall thankis be giuen to the for creating vs efter thyne awin Image, for redeming vs with the precious blude of thy deir Sone quhen we were vterly loſt, for ſanctifying vs with thy halie Spreit in the reuelatioun and knawledge of thy haly word: for helping & ſuccouring vs in all our neidis & neceſſities: for ſaſing vs from all dangers of bodie and ſaull: for comforting vs ſa Fatherly in all our tribulationis and perſecutionis, for ſparing vs ſa lang, and giuing vs ſa large a tyme of repen-

reuentance. Thir beneſitis. O maiſt merci-
full Father, lyke as we knawledge to haif
reſaait them of thy only gudenes: euin ſa
we beſeik ȳ for ȳi deir Sone Jeſus Chriſts
ſake to grant vs alwayis thy haly Spreit,
quhairby we may cõtinually grow in thãis
fulnes towardis the, to be led into all truth
and cõforit in all our aduerſities. O Lord
ſtrenthen our Faith: kendill it in feruent-
nes and lufe towardis the & our nichtbors
for thy ſaik. Suffer vs not maiſt deir Fa-
ther, to reſaif thy Word only mair in vane,
bot grant vs alwayis the aſſurance of thy
grace and haly ſpreit, that in hart, word, &
deid, we may ſanctify & worſchip thy name
Help to ample ſie and incres thy kingdome
that quhat ſa euer thou ſendis, we may be
hartlie weill content with thy gude pleſure
and will. Let vs not want the thing, O Fa-
ther without the quhilk we can not ſerue
the, bot blys thou ſa all the warkis of our
handis that we may haif ſufficiẽ. & not be
chargeabill, bot rather helpfull vnto vthers
Be mercifull O Lord to our offentes. & ſe-
ing the det is grit quhilk thou hes forgiuẽ
vs in Jeſus Chriſt, mak vs to lufe the and
our nichtbour ſa inchill the mair. Be thou
our father, our captaine & defender. In all
tentatiounis hald thou vs be thy mercifull
hand, that we may be delyuerit from all in-
conueniences, and end our lyfis in the ſanc-
tifying and honauring of thy haly Name
throw Jeſus Chriſt our Lord & Sauiour

Let thy michtie and out ſtretchit arme, O Lord, be ſtill our defence: Thy mercie & louing kyndnes, in Jeſus Chriſt thy deir Sonne, our ſaluatioun: Thy trew and haly word our inſtructioun: Thy grace and halie Spreit, our comfort and conſolatioun, vnto the end and in the end.
So be it.

O Lord increes our Faith.

THE

Pſalmes of Dauid

Beatus vir q̃ non abiit.

PSALME I. TH. STH.

THe man is blyſt that hes not bent
to wickit reid his eare:
Nor led his lyfe as ſinners do
nor ſeit in ſcorners chaire
¶ Bot in the Law of God the Lord
dois ſet his haill delicht
And in that law dois exerciſe
him ſelf baith day and nicht.
ij He ſall be lyke the tre that growis
faſt be the riuer ſyde
Quhilk bringis furth maiſt pleſand fruit
in hir dew tyme and tyde.
iij Quhais leif ſall neuer faid nor fall
bot flouriſch ſtill and ſtand
Euin ſa ſall all things proſper weill
that this man takis in hand.
iv So ſall not the vngodly men
they ſall be nothing ſo
Bot as the duſt quhilk frome the eirth

the wyndis driue to and fro,
Thairfoir sall not the wickit men
in iudgement stand vpricht:
Nor zet the sinners with the iust,
sall cum in place or sicht.
vi For quhy the way of godly men,
vnto the Lord is knawin:
And eike the way of wickit men,
sall quyte be ouerthrawin,

Quare fremuerunt gentes.
Psalme ii T S

Quhy did the Gentils tumults rais
quhat rage was in thair braine.
Quhy did the Ie wisch peopill muse:
seing all is bot vaina!
ij The Kings and rwlers of the eirth
conspyre and ar all bent:
Aganis the Lord and Christ his Sone
quhilk he omang vs sent.
iij Sall we be bound to them say they!
let all their baindis be brocke:
And of their doctrine and their law.
let vs reiect the zocke.
iiij Bot he that in the heuin dwellis,
thair doings will deryde:
And mak them all as mocking stockis
throughout the warld sa wyde.
v For in his wraith the Lord will speik,
to them vpon a day:
And in his fury trouble them,
and than the Lord will say,
vj I haue anoyntit him my king,
vpon my holy hill:
I will theirfoir Lord preiche thy lawis,

and eke declair thy will.
vij For in this wise the Lord him self,
did say to me I wotte:
Thou art my deir and only Soune,
to day I the begott.
viij All peopill I will giue to the,
as heeris at thy requeist:
The ends and coistis of all the eirth,
be the salbe posseit.
ix Thou sall them bruse euin with a mace
as men vnder fute trode:
And as the potters schairdis sall brek,
them with ane Irne rode,
x Now ze, O Kingis and Reulers all,
be wise thairfoir and lernd:
Be quhome the matters of the warld,
ar iudgit and deserud,
xj De that ze serue the Lord aboue,
in trimbling and in feir:
De that with reuerence ze reioyce,
to him in lyke maneir,
xij Sa that ze kisse and eik imbrace,
his blyssit Soune I say:
Lest in his wraith ze suddanly
perische in the medee way.
xiij Gif anis his wraith wer neuer sa small
sall kendill in his breist:
Och, then all they that traist in Christ,
sall happy be and blist.

Domine quid multiplicati sunt.

Psalme iii T S.

O LORD how ar my fois increst,
quhilk bere me moir and moir

Cij Thes

They kill myne hart quhen as they say.
God can him not restoir.
¶ Bot thou O Lord art my defence
quhen I am hard bested,
Myne worschip and myne honour baith
and thou haldis vp my heid,
iij Then with my voce vnto tht Lord
I did baith call and cry,
And he out of his halie hill,
did heir me by and by.
iiij I laid me down, and quyetlie,
I sleipit and rais agane:
For quhy I knaw assuritlie
the Lord will me sustaine.
v Gif ten thousand had hembd me in
I could not be affrayd.
For thou art still my Lord my God
my Sauiour and myne ayd,
vj Ryse vp theirfoir, saue me my God,
for now to the I call:
For thou hes broken the cheikis and teith
of thir wickit men all.
vij Saluation onlie dois belang
to the, O Lord aboue:
Thou dois bestow vpon the folk,
thy blyssing and thy loue.

Quum inuocarem exaudiuit

Psalme iiii Tho Seh.

O God that art my richteousnes
Lord heir me quhen I call:
Thou hes set me at liberty

quhen

quhen I was bound and thrall
ij Haue mercy Lord theirfoir on me,
and grant me this requeist.
For vnto the vnceſſantlie
to cry I will not reſt.
iij O mortall men how lang will ze
my glorie thus diſpyſe:
Quhy wander ze in vanitie
and followis efter leis
iiij Knaw ze th at gude and godlie men
the Lord dois tak and chuſe
And quhen to him I mak my plaint
he dois me not refuſe,
v Sinne not bot ſtand in aw thairfois
examine weill zowr hart,
And in zour Chalmer quyetly
ſe ze zour ſelfis conuert.
vj Offer to God the Sacrifice
of richteouſnes I ſay:
And luke that in the leuing Lord
ze put zour traiſt alway
vij The gretter ſort craif warldlie gudis
and riches dois embrace:
Bot Lord graunt vs thy countenance
thy fauour and thy grace
viij For thou theirby ſall mak myne hart
mair ioyfull and mair glaid
Then they that of their corne and wyne
full greit increis haue had.
ix In peice theirfoir ly doun will I
taking my reſt and eaſe:
For thou onlie will me O Lord,
alone in ſaiftie leis,

Pſalme v

Verba mea auribus percipe

Pſalme v T S.

I Nclyne thyne eiris vnto my wordis
O Lord my plaint conſidder:
And heir my voyce my King my God,
to the I mak my prayer.
ij Heir me be tyme Lord tary not
For I will haue reſpect
My prayer ayrly in the morne,
to the for to derect,
iij And I will traiſt throuch pacience,
in the my God alone:
That art not pleſit with wickitnes,
and ill with the dwellis none.
iiij And in thy ſicht ſall neuer ſtand:
thir furions fulis (O Lord)
Wane wirkers of iniquitie,
thou hes alwayis abhord,
v The lyers and the flatterers,
thou ſall deſtroy them than:
And God will haite the blude thriſtie
and the diſſaitfull man,
vi Thairfoir will I com to thyne hous,
traiſting vpon thy grace,
And reuerently will worſchep the,
toward thyne holy place,
vij Lord leid me in thy richteouſnes,
for to confound my fois:
And eik the way that I ſall walk,
befoir my face diſclois.
viij For in their mouthis thair is na treuth,

thair

thair hart is full and baine,
Thair throte ane oppin sepulchre,
their toungis do gloiss and faine
ix Destroy thair fals conspiracteis,
that they may cum to nocht:
Subuert them in their heipis of sinne,
quhilk haue rebellyoun wrocht,
x Bot thay that put their trust in the,
let them be glaid alwayis.
And rander thankis for thy defence.
and giue thy name the prayse,
xi For thou with fauour will incres,
the iust and richteous still:
And with thy grace, as with a scheild,
defend the from all ill,
Domine ne in furore tuo.

Psalme vi T S.

LOrd in thy wraith reproue me not,
thocht I deserue thine ire:
Nor set correct me in thy rage,
O Lord I the desyre.
For I am waik theirfoir O Lord,
of mercy me foirbeir,
And heill me Lord, for quhy thou knawis,
my banis do quaik for feir.
iij My saull is troublit verray soir,
and verit vehemently:
Bot Lord how lang will thou delay,
to cure my miserie.
iiij Lord turne the to thy wonted grace,
my sily saull vp take:
Och saue me not for my desertis,
bot for thy mercyis saik,

v For quhy na man amang the deid,
remembreth thee one quhit:
Or quho sall worschip the O Lord,
in the infernall pit.

vj Sa greuous is my plaint and mone
that I war woundrous faint
All the nicht lang I wasch my bed
with teirs of my complaint.

vij My sicht is dimme and wareth ald,
with anguisch of myne hart
For feir of thoise that be my fois
and wald my saull subuert.

viij Bot now away from me all ze,
that work iniquitie:
For quhy the Lord hath hard the voyce
of my complaint and cry,

ix He hard not only the request
and prayer of myne hart:
Bot it ressauit at my hand
And tuke it in gude part.

x And now my fais that verit me
the Lord will sone defame
And suddanly confound them all
to thair rebuke and schame.

Domine Deus meus in te speraui
Psalme vii Th. Sth.

O Lord my God I put my traist
and confidence in thee
Saue me from them that me persew
and eke delyuer me

ij Lest lyke a Lyoun he me teir,
and cut in peices small,

Quhylis thair is nane to succour me.
and rid me out of thrall:

iij O Lord my God gif I haue done
the thing that is nocht richt.
Or els gif I be found in fault
or gilrie in thy sicht.
Or to my friend rewardit euill,
or left him in distres:
Quhilk me persewd maist cruellye
and haited me causles.

v Then let my fais persew my saull
and tak my life down thrust
Vnto the eirth and also lay
myne honour in the dust.

vj Start vp O Lord now in thy wraith,
and put my fais to paine
Performe thy kingdome promisit
to me quhilk wrang sustaine.

vij Then sall greit nationis cum to the
and knaw the be this thing,
Gif thou declair for luke of them
thy self as Lord and King.

viij And thou that art of all men iudge
O Lord now iudge thou me.
According to my richteousnes
and myne integrity.

ix Lord ceis the hait of wicket men
and be the iust mans gyde,
Be quhome the secretis of all hartis
ar serchit and descryde.

x I tak my hely to cum of God

In all my greif and ſmart,
That dois preſerue all thay that be,
of pure and perfyte hart.

xi The iuſt man and the wickit baith,
God iudges be his power
Sa that he feillis his michtie hand,
euin euerie day and hour.

xij Except he change his mynde I. dye,
for euin as he ſuld ſmite:
He ghuyts his ſword, his bow he bends
amang quhair he may hit.

xiij And dois prepair his mortall dartis,
his arrowes kene and ſchairp:
For them that dois me perſecute,
quhylis he dois miſcheif wairp

xiiij Bot lo, thocht he in cruell be,
of his deueliſche foircaſt:
And of his miſcheif anis conſauit
zit bringis furth nocht at laſt

xv He digs ane ditche, and deluis it deip,
in hope to hurt his Brother:
Bot he ſall fall into the pit,
that he dicht vp for vther,

xvi This wrang returnit to the hurt,
of him in quhom it bred:
And all the miſcheif that he wrocht
ſall fall vpon his heid,

xvij I will giue thankis to God theirfoir,
that iudges richteouſly:
And with my ſang will prayſe the name,
of him that is maiſt hie.

Domine Dominus noſter
Pſalme viii x S.

O God our Lord how wonderfull,
ar thy warkis euery quhair:
Quhais fame ſurmount in diguity
abouethe heuins cleir,
ij Euin by the mouthis of ſucking babis,
thou will confound thy fois,
For in theis babis thy micht is ſene
thy graces thy diſclois
iij And quhen I ſe the heuins heych,
the warkis of thyne awen hand:
The Sone the Mone and all the ſtarres
in ordour as they ſtand.
iiij Quhat thing is man Lord think I then
that thou dois him remember:
Or quhat is mans poſteritie,
that thou dois it conſidder,
v For thou hes maid him lytill les,
then Angels in degre:
And thou hes crownit him alſo,
with gloir and diguitie
vi Thou hes preferd him, to be Lord,
of all thy warkis of wonder:
And at his feit hes ſet all thngs,
that he ſuld keip them vnder,
vij As ſcheip and nolt and all beiſtis els,
that in the feildis do feid.
Foulis of the ayr, and fiſch in the Sey,
and all that thairin breid,
viij Thairfoir mon I lay anis a gane:
O God that art our Lord,
How famous and how wonderfull
ar thy warkis throughout the warld,

Confite-

Psalme ix

Confitebor tibi Domine in toto
Psalme ix Th. Sib.

VIth hart and mouth vnto the Lord
Will I sing laud and prayse:
And speik of all thy wōdrous warkis
and them declair alwayis.
ij I will be glaid and much reioyce.
in the (O God) maist hie:
And mak my sangis extoll thy name
aboue the starrie sky.

iij For that my fais ar dryuen back,
and turnit vnto flicht:
They fall down, flat and ar destroyit,
be thy gret force and micht.
iiij Thou hes reuengit all my wrang
my greif & all my grudge:
Thou dois with iustice heir my caus
maist lyke ane richteouse Judge.

v Thou dois rebuke the hethin folk,
and wickit sa confound,
That efterwart the memorie
of them can not be found,
My so thou hes made gude dispatch
and all our townis destroyit:
Thou hes their fame with them defacit,
throucht all the warld sa wyde.

vij Knaw thou that he quhilk is aboue
for euermoir sall reigne:
And in the seit of Equitie,
trew iudgement will mantene.
viij With iustice he will keip and gyde

the

the warld and euery wicht.
And sa will zeild with equitie,
to euery man his richt.

Be is Protectour of the pure,
quhat tyme they be oppreſt:
He is in all aduersitie,
their refuge and their reſt.

x All they that knaw thy haly name,
thairfoir sal traiſt in the:
For thou forsakis not thair sute,
in thair neceſſitie.

xi Sing psalmes thairfoir vnto the Lord
that dwellis in Sion hill,
Publiſche amang all nationis.
his nobill actis and will,

xii For he is myndfull of the blude,
of thoſe that be oppreſt:
Forzetting not the afflicrit hart.
that seikis to him for reſt.

xiii Haif mercy Lord on me pure wretch
quhais enemies ſtill remaine:
Quhilk from the gaits of death ar wont
to rais me vp agane

xiiii In Sion that I micht set furth.
thy prayſe with hart and voyce:
And that in thy Salvation Lord,
my ſaull micht ſtill reioyce.

xv The hethin ſtick faſt in the pit,
that they them ſelfis prepaird:
And in that net that they did ſet
thair awin feit faſt ar ſnaird,

xvi God

xvj God schawis his iudgements quhilk
for euery man to mark: (wer gude
Quhen ane ze se the wicket man,
ly trapt in his awin wark.
xvij The wickit and synfull man,
go doun to hell for euer:
And all the people of the warld,
that will not God remember.
xviij Bot sure the Lord will not forzet,
the pure mans greif and paine,
The patient people neuer luke,
for help of God in vaine.
xix O Lord aryse lest men preuaill,
that be of warldly micht.
And let the Hethen folk resaue,
thair iudgement in thy sicht.
xx Lord stryke sic terrour, feir and dreid
into the hartis of them,
That they may knaw assuritly,
they be bot mortall men.

Domine vt quid recessisti longe

Psalme x T S.

QVhat is the caus that thou O Lord
art now sa far from thyne?
And keipis clois thy countenance
from vs this troublous tyme.
ij The pure dois perische be the proude,
and wickit mens desyre,
Let them be takin in thair craft,
that they them selfis conspyre.
iij For in the lust of his awin hart
the vngodly dois delicht
Sa dois the wicket mayse him self
and dois the Lord despyte.

iiij He is sa proud that richt and wrang.
he settis all a part
Na, na thair is na God sayis he
for thus he thinkis in hart
v Becaus his wayis dois prosper still
he dois thy lawis neglect,
And with a'blast dois puffe aganis
sic as wald him correct.
vi Tusche, tusche sayis he I haue na dreid
lest myne estaite suld change!
And quhy? for all aduersitie.
to him is verray strange
vij His mouth is full of cursitnes,
of fraude deceit and gyle
Vnder his tounge dois mischeif sit
and trauell all the quhyle
viij He lyis hide in wayis and hollis
to slay the innocent,
Aganis the pure that pas him by,
his ceuell eyis ar bent,
ix And lyke a lyon preuely,
lyis lurking in his den,
Gif he may snare him in his net,
to spyle pure simplement
x And for the pains full craftely,
chrouches doun I say.
Sa ar greit heips of pure men maid.
be his strang power his pray.
xi Tusche, God forzettis this sayis he,
thairfoir may I be bald,
His countenance is cast a syde,
he dois not it behald,

xij Aryse

iij Aryse O Lord, O God in quhome
the pure mannis hope dois rest:
Lift vp thyne hand, forget not Lord,
the pure that be oppyest.

iiij Quhat blasphemie is this to the,
Lord dois thou not abhor it
Tho heir the wicket in their hartis,
say tusche thou cairis not for it.

iiij Bot thou seis all this wickitnes,
and weill dois vnderstand:
That freindles and pure fatherles,
ar left into thyne hand,

v Of wicket and malicious men,
then brek the power for euer:
That they with their iniquitie,
may perisch altogidder.

vj The Lord sall regne forevermore
as King and God alone:
And he will chois the hethin folk,
out of this land ilkone

vij Thou heiris O Lord ỳ pure mẽs plaint
thair prayeris and request:
Thair hartis thou will confirme vntill
thine eiris to heir be prest,

viij To iudge the pure and fatherles,
and help them to their richt:
That they may be na mair oppyest,
with men of warldly micht.

In Domino confido.

I Traist in God how dar ze then,
say this my saull vntill:
Fle hence as fast as ony Foull
and hyde zow in zour hill.
ij Behald the wickit bend thair bowis
and mak their arzowis prest
To schut in secreit and to hurt:
the sound and harmles breist.
iij Of warldly hope all stayis wes schrouds
and cleirly brocht to nocht.
Allace the iust and richteouse man,
quhat euill hes he wrocht.
iiij Bot he that in his Temple is,
maist haly and maist hye
And in the heuin hes his sait,
of royall maiestie.
v The pure and simpill mans estaite,
consideris in his mynde
And serchis out full narzouly
the manners of mankynd.
vj And with ane cheirfull countinance,
the richteous man will vse,
Bot in his hart he dois abhorz,
all sic as mischeif muse.
vij And on the sinners castis snaris,
als thick as ony raine:
Fyze and brinstone and quhirlwinds thick,
appoyntit for their paine
viij Zea se then how a richteous GOD,
dois richteousnes imbrace
And to the iust and vpricht man.
ser[illegible] furth his pleasand face
[illegible] me fac Domine. Psal.

HElp Lord for gude and godly men,
do perisch and decay:
And faith & treuth frõe worldly men,
is partit clene away.
Quha sa dois with his nichbour talk.
his talk is all bot vains:
For euerie man be thinkis how
to flatter lie and faine

ij Bot flattering and dissaitfull lippis,
and toungis that be sa stout:
To speik proud words and mak greit braggis
the Lord sone cut them out
iij For they say still we will preuaill,
our tongis sall vs extoll,
Our toungis ar ouris we aucht to speik
quhat Lord sall vs controll?

iv Bot for the greit complaint and cry,
of pure and men opprest:
Arise will I now say is the Lord,
and them restoir to rest,
v Goddis word is lyke the siluer pure,
that frome the eirth is tryit:
And hes na les thene sen in tymes
in fyre bene purifyit.

vij Now sen thy promeis is to help.
Lord keip thy promeis thair,
And saue vs now and euer moir,
from this ill kynd of men.
viij For now the wicket warld is full
of mischeifis monyfolde
Quhen vanitie with worldly men,
sa heichly is extolde.

Vsque

Vſquoque Domine obliniſceris.
Pſalme xiii T S

HOw lang will thou forzet me Lord
ſall I neuer be remembrit?
How lang will thou thy viſage hide
as thocht thou wer offendit?
ij In hart and mynd how lang ſall I,
with cair tormentit be?
How lang eik ſall my deidly fo
thus triumph ouer me,
iij Behald me now my Lord my God
and heir me ſa ſoir oppreſt
Lichtin my eyis leſt that I ſleip.
as ane be deith poſſeſt.
iiij Leſt thus myne enemies ſay to me.
be hald I do preuail:
Leſt they alſo that hait my ſaull,
reioyce to ſe me quaill,
v Bot for thy mercis and gudnes,
myne hope ſall nener ſtart.
In thy releif and ſauing helth,
richt glaid ſalbe myne hart,
vj I will giue thankis vnto the Lord,
and prayſes to him ſing:
Becaus he hes hard my requeſt,
and grantit my wiſching.

Dixit inſapiens in corde ſuo
Pſalme xiiii T S.

THair is na God ag fulliſche men,
affirme in thair mad mude

Thair dryftis ar all corrupt and vane?
not ane of them dois gude.
iij The Lord beheld from heuin heicht.
the haill race of man kynde
And ſaw not ane that ſocht in deid
the leuing God to fynd

iij They went all wyde and wer corrupt
and treuly thair was none:
That in the warld did ony gude,
I ſay thair was not ane
iiij Is all their iudgement ſa far lorne.
that all wirk miſcheif ſtill,
Eiting my peopill euin as breid
not ane to ſeik Goddis will

v Quhen they thus rage then ſuddantly
greit feir on them ſall fal:
For God dois lufe the richteous men.
and will mentein them all:
vj Ye mock the doings of the pure
to their reproche and ſchame,
Becaus thay put their truſt in God
and call vpon his name

vij Bot quha ſall giue thy peopill helth,
and quhen will thou fulfill
The promeis maid to Iſraell,
from out Syon hill,
viij Euin quhen thou ſall reſtoir agane.
ſik as wer captiues laide:
Then Iacob ſall thairin reioyce,
and Iſraell ſalbe glaide.

Conſerua me Domine,

Pſalme xv THO STERN.

O Lord within thy Tabernakle,
quha sall in habite still?
Or quhom will thou resaue to dwell:
in thy maist haly hill

ij The man quhais lyfe is vncorrupt,
quhais warkis ar iust and straicht,
Quhais hart dois think the verry treuth
quhais toung speikis na dissait:

iij Nor zit to his Nichtbour dois nane ill.
in body gudis or name:
Nor willingly dois heir fals tayllis.
quhilk micht impair the same.

iiij That in his hart regairdis not,
malicious wickit men:
Bot they that lufe and feir the Lord
he makis much of them.

v His aith and als his promyslis,
that keipis faithfully.
Althocht he mak his couenant so,
that he dois lois theirby.

vj That puttis not to vsurye,
his money and his coyne.
Nor for to hurt the Innocent,
dois bybe or ellis purloun.

vij Quha sa dois all thing as ze se,
that heir is to be done:
Sall neuer perische in this warld
nor in the warld to cum.

Conserua me Domine.

psalme xvi S T

L Ord keip me for I traist in the,
and do confes indeid:

Psalme xvi

Thou art my God and of my gude
O Lord thou hes no neid.
I giue my gudnes to the Sanctis,
that in the warld do dwell:
And namely to the faithfull flock
in vertew that excell.
They sall heip sorowis o[n] their heids
quhilk run as they wer mad
To offer to the Idoli Goddis:
allace it is to bad
As for their bludie Sacrifice
and offerings of that sort:
I will not tuitche, nor zit theirof,
my lippis sall mak report
b For quhy the Lord the portioun is
of myne inheritance:
And thou art he that dois mentein,
my rent, my lot, my chance,
bi The place quhairin my lot did fall,
in bewtie did excell:
Myne heritage resingd to me,
dois pleis me wondrous weill.
bij I thank the Lord that causit me,
to vnderstand the richt:
For be his meanis my secret thocht
do teiche me euerie nicht.
biij I set the Lord still in my sicht
and traist them ouer all
For he dois stand at my richt hand,
thairfoir I sall not fall.
br Quhairfoir my hart and toung also:
do baith reioyce togidder:

My

My fleſche and body reſt in hope,
quhen I this thing conſider:
f Thou will not leif my ſaull in graue,
(for Lord thou lufis me)
Nor zit will giue thyne haly ane,
corruptioune for to ſe.

ij Bot will me teiche the way to lyfe,
for all treſure and ſtoir
Of perfyte ioy ar in thy face
and power for euer moir.

Dux audi Domine iuſtitiam.

Psalme xvi T S

O Lord giue eir to my iuſt caus.
attend quhen I complaine?
And heir the prayer that I put furth,
with lippis that dois not faine
ij And let the iudgement of my caus.
proceid alwayis from the:
And let thyne eyis behald and cleir,
this my ſimplicitie.

iij Thou hes well tryit me in the nicht
and zit culd na thing finde
That I haue ſpokin with my toung.
that wes not in my mynde,
iiij As for the warkis of wickit men
and paithis peruerſe and ill:
For lufe of thy maiſt haly word
I haue refrainit ſtill,

v Then in thy paithis that be maiſt pure
ſtay me Lord and preſerue.
That from the way quhair in I walk,
my ſteppis nocht neuer ſwerue.

vj For I do call to the O Lord,
surely thou will me ayde.
Then heir my prayer and wey richtweis,
the wordis that I haue said.

vij Ouch, thou the Sauiour of all them,
that put thair trust in the:
Declair thy strenth on them that spurne
aganis thy Maiestie.

viij Och keip me Lord, as thou walds keip
the apple of thyne eyei.
And vnder couert of thy wyngs
defend me secretlye.

ix From wickit men that troubill me
and daylie me annoy:
And from my foys that go about
my sauli for to destroy.

x Quhilk wallow in their warldly welth
so full and eik so fat
That in thair pryde they do not spair
to speik they cair not quhat.

xj They lay in wait quhair we suld pas,
with craft me to confound:
And musing mischeif in thair myndis,
to cast me to the ground.

xij Euch lyke ane Lyoun gredely,
that wald his pray imbrace.
Or lurking lyke ane Lyouns quhelpe,
within sum secreit place

xiij Vp Lord with haist preuent my fa,
and cast him at thy feit
xiiij Saue thou my saull from the ill man.
and with thy sword him smite,

xliij Delyuer me Lord be thy powar,
out of their tyrants handis:
Quhilk now sa lang tyme regnit haue,
and keipit vs in their bands,
xlv I mene fromme warldly men to quhom
all warldly gudis ar tyde
That haue na hope nor part of ioy,
bot in this present lyfe
xlvj Thou of thy stoir thair bellies fillis
with plesures to their mind
Thair Childzen haue aneuth and leif
to thairs the rest behind
xlvij Bot I sall with my pure conscience,
behald thy gracious face
Sa quhen I walk I salbe full,
with thine Image and grace.

Diligame te Domine

Plalme xviii T S.

O GOD my strenth and forttitude.
of force I must lufe the
Thow art my rasfell and defence
in myne necessitie:
ij My God my rock in quhom I truft,
the wirker of my welth
My refuge, buckler and my scheild,
the horne of all my helth.
iij Quhen I sing laude vnto the Lord,
maist worthy to be seruit
Then frommy foes I am richt sure,
that I salbe preseruit.
iiij The paungis of deith did compas me.
and bound me euery quhair

The

The flowing waues of wickitnes
did put me in greit feir.
The slie and subtill snaris of hell,
wer round about me set,
And for my deith their wes preparit
a deidly trapping net,
vj I thus beset with paine and greif.
did pray to God for grace:
And he furth with did heir my plaint,
out of his haly place,
vij Sic is his power that in his wraith,
he maid the eirth to quaik:
Zea, the foundatioun of the Mont,
of Basan for to schaik.
viij And from his noisthirls com a smoke
quhen kendlit wes his yre
And from his mouth come kendlit collis
of hait consumming fyre
ix The Lord discendit from aboue,
and bound the heuins hie
And vnderneth his feit he cast
the darknes of the skie.
x On Cherubs, and on Cherubens,
full royally he rede:
And on the wings of all the winds,
come fleing all abrode.
xj And lyke a Denne mist dark he made
his Denne and secreit place,
With watters black and ayrie cloudas
enuironit he wes.
xij Bot quhen the presence of his face
in brichtnes sall appeir

They

Then cloudes consume and in their steid,
cum haillis and coillis of fyre
xiij Thir fyrie dartis and thounder boltis,
dispairs them heir and thair,
And with his oftin lichtnings,
he puttis them in greit feir
xiiij Lord at thy wrauth and threitningis,
and at thy chyding cheir:
The spring and the foundatiounis,
of all the warld appeir.
xv And from aboue the Lord sent doun,
to reiche me from belowe:
And pluke me out of watters greit,
that wald me ouer flowe.
xvi And me delyuerit from my fais
that wald haue maid me thrall:
Yea from sic fais as wer to strang
for me to deill with all.
xvij They did preuent me to oppres,
in tyme of my greit greif:
Bot zit the Lord wes my defence,
my succour and releif.
xviij He brocht me furth in oppin place
quhair as I micht be fre.
And keipt me saif be caus he had
a fauour vnto me.
xix And as I wes ane Innocent,
sa did he me regaird:
And to the cleanes of my hands,
he gaue me my rewaird.
xx For that I walkit in his wayis,
and in his paithis haue tred.

And

And haue not wauerit wickitly,
agains my Lord my God

xxi Bot euer mair I haue respect
to his law and decrt:
His statutes and commandementis
I cast not out from me.

xxi Bot pure and clene and vncorrupt
appeird befoir his face,
And did retraine from wickitnes
and sinne in ony cace

xxij The Lord theirfoir will me rewaird
as I haue done aricht,
And to the clennes of my handis
appering in his sicht,

xxiij Thou will with him that holy is,
be holy Lord also:
And with the gude and vertcous man,
richt vartcously will do,

xxiiij And to the louing and elect,
thy loue thou will reserue,
And thou will vse the wickit men
as wickit men deserue.

xxv For thou dois saue the sempill folke,
in troubill quhen they ly:
And dois bring doun the countenance,
of them that luke full hey.

xxvj The Lord will licht my candill so,
that it sall schyne full bricht:
The Lord my God will mak also,
my darknes to be licht,

xxvij For be thyne help ane hoist of men,
discomfetit Lord I sall:

Be

Be the I shaill and ouerloip.
the strenth of ony wall.
xxix vnspotit ar the wayis of God,
his word is surely tryde
He is ane sure defence to seik,
as in his faith abyde.
xxx For quha is God except the Lord.
for vther their is none:
Or ellis quha is omnipotent.
sauing our God alone?
xxxi The God that girdit me with strenth
is he that I did mene:
That all the wayis quhairin I walkis
did euermair keip cleine
xxxii That maid my feit euin lyke the harts
in sweiftnes of my paice:
And for my suertie brocht me furth,
into ane oppin place.
xxxiii He did in ordour put my hands,
to battell and to fecht:
To breik in sunder barris of bras
he gaue myne armis the micht
xxxiiii Thou teiches me my sauing helth.
thy richt hand is my towir
Thy loue and familiaritie.
dois still incres my power.
xxxv And vnder me thou makis plaine,
the way quhairin I suld walke:
Sa that my feit sall neuer slip
nor stumble at ane blothe,
xxxvi And feirfly I persew and take,
my fois that me annoyit:

And

And from the feild do not returne,
till they be all distroyit,

xxxvii Sa I suppres and wound my faes,
that they can ryse no moir:
For at my feit they fall doun flat
I stryke them all so soir.

xxxviii For thou dois gird me wythy strech
to weir in stic a wapise,
That they be all scattred abrode
that vp agains me ryis.

xxxix Lord thou hes put into my handis,
my mortall enemeis zacke
And all my fais thou dois denyde,
in sunder with a stroke.

xl They cald for help bot nane wald heir
nor zet gif them releif.
Zea, to the Lord they callit for help,
zit hard he not their greif

xli And still lyke dust befor the wynde
I dryue them vnder feit
And tred them doun lyke fylthie clay,
that lyis in the streite

xlii Thou keipis me from sedicious folke
that still in stryfe be led:
And thou dois of the Hethen folke,
appoyntit me to be heid.

xliii A peopill strange to be vnknawin,
and zit they sall me serue:
And at the first obey my word,
quhair as myne awin will serue.

xliiii I salbe rebellum to myne awin,
they will not se myne licht:

Bot

Bot wander wyde out of the way,
and hyde them out of sicht

xlv Bot blyssit be the leuing Lord.
maist worthie of all prayse.
That is my rock and sauing helth.
prayssit be he alwayis,

xlvj For God it is that gaue me power
reuengit for to be:
And with his only word subdewit,
the peopill vnto me.

xlvij And frome my foe me delyuerit
and set me hyer then those
That cruell and vngodly wer,
and vp aganis me roise.

xlviij And for this cans O Lord my GOD,
to giue the thankis I sall
And sing out praises to thy name
amang the Gentiles all,

xlix Thatgiuest greit prosperitie,
vnto the King I say:
To Dauid thy anoyntit King,
and to his seid for ay

Cœli enarrant gloriam Dei
Psalme xix T S.

THe heuins and the Firmamentis
do wondrously declair,
The gloir of God omnipotent.
his warks and quhat they ar,

ij The wondrouse warks of God apeir,
be euerie dayis succes,
The nichts quhilk lykewise their race ryn
the self same thing expres.

iij Thair

iij Thair is na langage toung or speche
quhair thair sound is not hard:
In all the eirth and coistis theirof
their knawledge is conferd
iiij In them the Lord maid for the Sonne,
a place of greit renoune:
Quha lyke ane bryd eggome reddy trimbe
dois from his Chalmer come.
v And as a vailezand Campioun,
quha for to get ane pryce:
With ioy dois haist to tak in hand,
sum nobill interpryse
vj And all the sky from end to end,
he compassis about:
Na thing can hyde it from his heit,
bot he will finde it out.
vij How perfyte is the law of God,
how is his Couenant sure?
Conuerting saullis and making wise,
the simple and obscure.
viij Just ar the Lords commandementis,
and glaid is baith in hart and mynd
His precepts pure and gives licht:
to eyes that be full blynd.
ix The feir of God is excellent,
and dois indure for euer:
The iudgementis of the Lord ar trew,
and richteous altogidder.
x And mair to be imbracet alwayis,
then fyned Gold I say:
The honie and the honie combe,
ar not so sweit as they.

xj Be them thy ſeruand is forwarnd,
to haue God in regaird:
And in performance of the ſame,
thair ſalbe greit rewaird.
xij Bot Lord quhat earthly man dois knaw
the erroir of his lyfe?
Then clenge my ſaull from ſecreit ſinnis
quhilk ar in me maiſt ryfe
xiij And keip me that preſumteous ſinnis
preuaill not ouer me.
And than ſall I be innocent,
and greit offences fle.
xiiij Accept my mouth and eik my hart,
my wordis and thochtis ilkone,
For my redemer and my ſtrenth.
O Lord thou art alone.

Exaudi at te Dominus

Pſalme xx T S

IN trouble and aduerſitie.
the Lord God heir the ſtill.
The Ghaſtie of Jacobs God:
defend the from all ill
ij And ſend the from his holy place.
his help at euerie neid:
And ſa in Sion ſtabliſche the,
and mak the ſtrang indeid.
iij Remember weill the Sacrifice.
that now to him is done
And ſa reſſaue richt thankfully,
thy burnt offrings ilkone.
iiij Accoirding to thyne hartis deſyre
the Lord grant vnto the.

And all my counsell and deuise,
full weill performe may he.
v We sall reioyce quhen thou vs saues,
and our baners display:
Wnto the Lord quhilk thy requeistis
fulfillit hes alway
vj The Lord will his anoyntit saue,
I knaw weill be his grace
And send him help be his richt hand,
out of his haly place.
vij In Cheretis sum put confidence,
and sum in horsis trust:
Bot we remember God our Lord
that keipis promeis iust.
viij They fall doun flat bot we do ryse,
and stand vp stedfastly:
Now saue and help vs Lord and King
on the quhen I do cry.

Domine in Virtute tua
Psalme xxi T S

O Lord how ioyfull is the King
in thy strenth and thy power:
How vehemently dois he reioyce,
in the his Saviour.
ij For thou hes giuen vnto him,
his godly hartis desyre:
To him hes thou nathing denyit,
of that he did requyre.
iij Thou did preuent him with thy giftis;
and blyssings monyfolde
And thou hes set vpon his heid,
a Croune of perfyte Gold

iiij And

And quhen he askit lyfe of the
thairof thou maid him sure.
To haue lang lyfe zea sic a lyfe,
as euer suld indure.

v Greit is his glorie be thyne help
thy benefyte and ayde:
Greit worschip and greit honour baith
thou hes vpon him laide.
vj Thou will giue him felicitie
that neuer sall decay:
And with thy cheirfull countenance,
will comfort him alway.

vij For quhy the king dois strangly trust.
in God for to preuaill:
Thairfor his gudnes and his grace,
will not that he sall quaill:
viij Bot let thyne enemeis feill thy force,
and they that the withstand:
Find out thy fais and let them feill
the power of thy richt hand.

ix And lyke ane ouen burne them Lord,
in fyrie flame and fume:
Thyne anger sall destroy them all,
and fyre sall them consume:
x And thou will rute out of the eirth,
their fyute that suld incres:
And from the number of thy folk,
thair seid sall end and ceis,

xi For quhy much mischeif did they muse
aganis thyne haly name:
Zet did they faill and had no power,
for to persorme the same

xij Bot as a mark thou sall them set.
in a maist oppin place.
And charge thy bow stringis reddely.
agains thine enemeis face

xiij Be thou exaltit Lord theirfoir.
in thy strenth euerie hour,
So sall we sing richt solempnetly.
praysing thy micht and power

Deus meus respice me
Psalme xxii T S

O GOD my God quhairfoir dois thou
forsaik me vtterly?
And helpis not quhen I do mak,
my great complaint and cry.

ij To the my God euin all the day lang
I did baith cry and call,
I ceis not all the nichtis and zit,
thou heiris not at all,

iij Euin thou that in the Sanctuary
and haly place dois dwell
Thou art the comfort and the toy
and glorie of Israell.

iiij And he in quhom our Fathers ald
had all their hope for euer
And quhen they put their traist in the,
thou dois them all delyuer.

v They wer delyuerit euer quhen
they callit on thy name,
And for the faith they had in the
they wer not put to schame,

vj Bot I am now becum ane worme,
mair lyke then ony man

Ane outcast quhome the peopill scorne,
withall the spyte they can,
vij All me despyse as they behald,
me walking on the way:
They girn, they mow, they nod theeir heids
and in this way is they say.
viij This man did glorie in the Lord,
his fauour and his luke:
Let him redeme and help him now,
his power gif he will pruke.
ix Euin frome my mothers wõbe O Lord,
to tak me thou wes prest:
Thou dids preserue me still in hope,
quhile I did suck hir breist:
x I wes committith from my byrth.
with the to haue abode
Sen I wes in my mothers womb
thou hes bene ay my God.
xi Then Lord depart not now from me,
in this my present greif:
Sen I haue nane to be my helpe
my succour and releif.
xij Sa mony Bullis do compas me
that be full strong of heid,
Zea Bullis sa fat as thocht they had,
in Basan feild bene fed
xiij They gaip vpon me gredely.
as thocht they wald me slay,
Much lyke a Lyon rorring out,
and ramping for his pray
xiiij Bot I drop doun lyke watter fleid,
my ioyntis in sunder brake.

19

My hart dois in my body melt,
lyke, wax aganis the heit.
xv And lyk e a pot schard dryis my strenth
my toung it cleuis fast:
Wnto my tawis and I am brocht
to dust of deith at last.
xvi And mony doggis do compas me
and wickit counsell eik.
Conspyze aganis me cursitly
they peirce my handis and feit.
xvij I wes tormentit sa that I,
micht all my banis haue tald:
Zet still vpon me they did luke,
and still they me behald.
xviij My garmentis they deuydit eik,
in partis amang them all
And for my coittis they did cast loittis,
to quhom it micht befall
xix Theirfoir I pray the be not far,
from me at my greit nied.
Bot rather sen thou art my strenth,
to help me Lord mak speid.
xx And from the sword (Lord (saue my saull
be thy micht and thy power:
And keip my saull thy dairling deir,
from doggis that wald deuoir:
xxj And from the Lyonns mouth that wald,
me all in sunder schiuer:
And from the hornis of Vnicornis,
Lord sarsly me delyuer.
xxij And I sall to my brethren all,
thy Maiestie record:

And

And in thy Kirk sall prayse thy name,
of thee the leuing Lord.

xxiij Allze that feir the Lord him prayse;
exalt him Jacobs seid:
And thon O hous of Jsracll,
luke thou him feir and dreid,

xxiiij For he dispysis not the pure,
he turnis not away:
His countenance quhen they do call,
bot grantis to the cry.

xxv Amang the flocke that feir the Lord,
I will theirfoir proclame:
Thy praise and help thy promeis maid,
for setting furth thy name

xxvi The pure sall eit and be sufficit,
and they that do deuer:
To knaw the Lord, sall praise his name
their hartis sall liue foir euer.

xxvii All confins of eirth sall praise the Lord
and turne to him for grace:
The hethin folk sall worschip him.
before his bly sit face.

xxviij The kindome of the hethin folk,
the Lord sall haue theirfoir:
And he salbe their gouernour
and King for euermoir.

xxix The riche man of his godly giftis,
sall feid and taist also
And in his presence worschip him,
and bow their knees full law,

xxx And all that sall go doun to dust,
of lyfe be him non taist.

My seid sall serue and prayse his name,
quhill ony warld sall last.
xxxi My seid sall planely schaw to them
that salbe borne heir efter
His iustice and all his richteousnes,
and all his warkis of wonder.

Dominus regit me et nihil.

Psalme xxiii T S

THe Lord is only my support
and he that dois me feid:
How can I then want ony thing,
quhairof I stand in neid.
ij He dois me fald in cottis maist saik,
the tender grasse fast by.
And euer dryuis me to the stremis,
quhilk rin maist plesandly.
iij And quhen I feill my self neir loist,
then dois he me hame take:
Conducting me in his richt paithis
euin for his awin names sake
iiij And thocht I wer euin at deiths dure
zit wald I feir nane ill:
For be thy rodde and scheiphirdis cruke
I am comfortit still.
v Thou hes my table richely derkit,
in dispyte of my foe:
Thou hes my heid with balme refreschit
my cupe dois ouerflow
And finally quhyll lyaith dois last,
thy grace sall me defend:
And in the hous of God will I,
my lyfe for euer spend,

Domine

Domini est in terra et plenitudo.

Psalme xxiiii I C

TO God the eirth dois appertaine,
with all things greit and smaill,
The warld also is his demane
with the Indwellers all.
ij For he hes foundit it full fast,
aboue the salt sey strand:
And stablische to abyde and last,
and on the fludes to stand,
iij Now quha is he that sall vp go,
into Goddis haly hill?
And in his haly place also,
quha sall continew still?
iiij The man quhais hands na wayng hes
quhais hart is pure & neat: (wrocht
Quhais mynd for vanitie not socht,
nor sworne hes with dissait
v He that is sir the Lord will send,
his blyssing him vpon:
And richteousnes vnto him lend:
sall God his Salvatioun.
vj This is the stocke and offrings eik,
of thay quhilk scheirche for the:
Of them O Lord that thy face seik,
quha trew Israelitis be,
vij Exalt zour heidis ze gaites on hye,
ze dures that last for ay:
Be lift so the King of glorie.
sall throuch zow mak his way,
viij Quha is this King sa glorious?
the strang and michtie Lord.

Euin

Quin he that is victorious,
in battells tryit be ſword:
℣ Exalt zour hedis ze gaitis on hie
ze dures that laſt for ay,
Be lyft ſo the king of glorie,
ſall throuch zou mak his way.
℟ Quha is this glorious king I ſay?
the Lord of Hoſtis maiſt hie
Quin he is king and ſalbe ay,
of euerlaſting glorie.

Ad te Domine leuaui: animam meam
Pſalme xxv T S.

I Lift myne hart to the,
my God and gyde maiſt iuſt:
Now ſuffer me to take no ſchame,
for in the do I truſt,
℣ Let not my fais reioyce,
nor mak a ſcorne of me:
And let them not be ouerthrawin,
that put thair truſt in the,
℟ Bot ſchame ſall them befall.
quhilk harme them wrangfully,
Theirfoir thy paithis and thy richt wayis.
vnto me Lord diſcry.
℣ Direct me in thy treuth,
and teiche me, I the pray:
Thou art my God and Sauiour,
on the I wait alway,
℟ Thy mercyis monyfald
I pray the Lord remember,
And eik thy pietie plaintifull.
for they haue bene for euer,

bi He

vj Remember not the faultis,
and frailtie of my zouth,
Remember not how ignorant,
I haue bene thy treuth.

vij Nor efter my desertis,
let me thy mercy finde,
Bot of thyne awin benignitie,
Lord haue me in thy mynd.

viij His mercy is full sweit,
his treuth a perfyte gyde
Thairfoir the Lord will sinners teiche,
and sic as go a syde.

ix The humbill he will teiche,
his preceptis for to keip,
He will derect in all his wayis.
the lawly and the meik.

x For all the wayis of God,
ar treuth and mercy bothe,
To them that keip his Testament,
the witnes of his treuth

xj Now for thyne haly name,
O Lord I the intreit,
To grant me pardoun for my sinne,
for it is wondrous greit,

xij Quha sa dois feir the Lord,
the Lord dois him direct:
To leid his lyfe in sic away
as he dois best accept.

xiij His saull sall euer mair
in gudnes dwell and stand,
His seid and his posteritie,
inherit sall the land.

xiij All they that feir the Lord,
knawd his secreit intent,
And vnto them he odis declair
his will and Testament.

xiiij Myne eyis and eik myne hart,
to him I will aduance:
That plukt my feit of the snair,
of sinne and ignorance

xv With mercy me behald,
to the I mak my mone:
For I am pure and desolate,
and comfortles alone

xvj The trouble of myne hart,
ar multiplyit indeid:
Bring me out of this miserie,
necessitie and neid

xvij Behald my pouertie,
mine anguische and myne paine,
Remit my sinne and myne offence,
and mak me clene agane.

xviij O Lord behald my fais,
how they do still increis:
Persewing me with deidly hait'
that faine wald liue in peice

xix Preserue and keip my saull,
and eik delyuer me:
And let me not be ouerthrawin,
becaus I traist in the,

xx Let my simple pureneis,
me from myne enemeis schend,
Becaus I luke lyke ane of thyne.
that thou suldis me defend.

xxj De

xxj Delyuer Lord thy folke
and send them sum releis
(I meane thy chosin Israell)
from all their paine and greif.

Iudica me Domine.

Psalme xxvi I H.

LOrd be my iudge for lo my wey,
is vpricht iust and plane:
In God my traist hes bene for ay.
quha sall me still sustaine,
ij Pruse me O Lord try thou my rainis
my hart examine eik:
Then in my sicht thy grace remainis.
thy treuth I sew and seik
iij I had na will to hant or vse,
with men quhais warks ar vane
The company I did refuse,
of the dissaitfull traine,
iiij I much abhor the wickit sort
their deidis did I refuse,
To them wald I not anis resort.
quhilk hurtfull things deuise
v My handis I washe and do proceid
in warkis that wer vpricht:
Then to thyne Alter I mak speid
to offer their in sicht,
vj That I may speik and preich the prayse
that dois belang to the:
And sa declair how wondrous wayis,
thou hes bene gude to me,
vij O Lord thy hous I lufe maist deir,
to me it dois excell,

Hauk

I haue delyte and wald be neir,
quhair as thy grace dois dwell,
viij Och, gadder not my saull with them,
to sinne that bent thair will,
Nor zit my lyfe amang thay men,
that thrist much blude to spill.
ix Quhais handis ar heipt and stuffit full
of fraude dissait and gyle:
And thair richt hand for bribes do pull.
and pluck with wrench and wyle
x Bot I in richteousnes intend,
my tyme and dayis to serue
Haue mercy Lord and me defend,
sa that I do not swerue.
xj My fute is stayit against all assayis,
it standis weill and richt
Thairfoir O God the will I prayse
in all the peopillis sicht.

Dominus illuminatio mea
Plame xxvii W K.

THe Lord my licht and helth will be.
For quhat then suld I be dismaide?
My strenth and lyfe also is he,
Of quhom then suld I be affraide
ij Quhen that my fais (men vyle & vane)
Approchit neir my fleische to eit:
They stumblit in the self same traine,
Quhilk they for me laid by dissait.
iij Aganis me thocht they pitche ane hoist,
Myne hart from feir zit far it is:
Thocht weiris be raisit with greit boist,
Zit will I surely trust in this.

iiij Ane

iiij Ane thing I haue the Lord besocht.
That I may in his heus still dwell:
To se his bewtie passing thocht,
His Temple eik quhilk dois excell.
v For in the tyme of troublis greit,
His Tabernacle sall me hyde.
His secreit tentis salbe me keit
And on a rock I sall abyde,
vi And now my heid lift vp will he,
Aboue my fais quhilk wirk sic fraude,
With Sacrefice and offering fre,
Within his Tentis I will him laude.
vij My voyce O Lord let it take place,
With mercy heir quhen I cry:
Quhen thou didst say seik ze my face
With full consent to heir, (quod I)
viij Hyde not theirfor thy face me fra,
Nor in thy wrath thy seruand spill,
Thou hes me helpt, then leif not so,
O God of helth, help thou me still.
ix Althocht my Parents me forsake,
The Lord zit will me rais and stay.
My fais, set snairis me in to take,
Bot Lord leid me in thy richt way.
x Vnto my Aduersaries lust,
Lord giue me not in ony wise,
For witnes fals with wordis vniust,
They seik aganis me to deuise.
xi I suld wart faint and soir dismaide,
Bot that I did beleue to se,
Goddis gudnes in that land displayd,
Quhair as his faithfull seruands be,

xij Hope

Hope in the Lord and be thou ſtrang,
He comfort will thyne hart indeid
Traiſt in the Lord and think not lang,
For he will ſurely cum with ſpeid,

Ad te Domine clamabo.
Pſalme xxviii T S

THou art O Lord my ſtrenth and ſtay
the ſuccour quhilk I craue,
Neglect me not leſt I be lyke,
to them quhilk go to graue.

ij The voyce of thy ſuppliant heir.
that vnto the dois cry,
Quhen I lyft vp myne handis vnto
thyne holy arke maiſt hie

iij Reput not me amang the ſort,
of wickit and peruert
That ſpeik richt fair vnto their freinds,
and think full ill in hart

iij According to their handie warkis
as they deſerue indeid.
And efter thair inuentiounis
let them reſſaue their meid

v For they regaird nathing Gods warkis,
his law nor zit his lor:
Thairfoir will he them and their ſeid,
deſtroy for euer moir.

vj To rander thankis vnto the Lord,
how greit a caus haue I,
My voice, my prayer and my complaint,
that hard ſa willingly.

vij He is my ſchild and fortitude,
my buckler in diſtres,

Myne

Mine hope, mine helth mine harts releif,
my ſaug ſall him confeſs.
viij He is our ſtrenth and our defence,
our enemeis to reſiſt:
The helth and the ſaluatioun,
of his elect be Chriſt,
ix Thy peopill and thyne heritage
Lord bleſs, gyde and preſerue:
Incres them Lord and reule thairhartis
that they may neuer ſwerue,

Afferte Domino
Pſalme xxix S T.

GIue to the Lord ze potentatis,
ze rewlers of the warld:
Giue ze all prayſe honour and ſtrenth
vnto the leuing Lord.
ij Giue glorie to his holy name,
and honour him alone:
Worſchip him in his Maieſtie,
within his haly Throne.
iij His voyce dois rewle the watters all
euin as him ſelf dois pleis.
He dois prepair the thounder clappis.
and gouernis all the ſeyis
iiij The voyce of God is of greitforce,
and wondrous excellent:
It is maiſt michtie in effect,
and much magnificent.
v The voyce of God dois rent and breke,
the Ceder treis ſa lang:
The Ceder tres of Lybanus,
quhilk ar maiſt hie and ſtrang.

vj And makis them leip euin as a calfe
or els the Vnicorne:
Not only treis bot montains greit,
quhairon the treis ar borne,
vij His voyce deuydis flames of fyre
and schaikis the wildernes.
It makis the desert quaik for feir.
that callit is Cades,
viij It makis the hyndes for feir to calfe
and makis the couert plaine,
Then in his Temple euerie man.
his glorie dois proclame.
ix The Lord was set aboue the fludes,
rewling the raging sey:
So sall he reigne as Lord and king,
for euer and for ay.
x The Lord will giue his peopill power
in vertew to increis,
The Lord will blyis his chosin folke,
with euerlasting peace.

Exultabo te Domine.

Psalme xxx I H

A Llaude and prayse with hart & voyce
O Lord I giue to the:
Quhilk dids not mak my fais reioyce
bot hes exaltit me.
ij O Lord my God to the I cryde,
in all my paine and greif.
Thou gaueſt ane eir and did prouyde,
to eis me with releif.
iij Of thy gude will thou hes callit back,
my saull from hell to saue:

Thou

Thou dids reuiue quhen strenth did lack
and keiptst me from the graue
iiij Sing prayse ze sanctis that proue & se
the gudnes of the Lord:
In memorie of his Maiestie,
reioyce with ane accord,
v For quhy his angyr bot ane space,
dois last and slack agane:
Bot in his fauour and his grace,
alwayis dois he remaine.
vi Thocht gripis of greif & pangis full sore
sall iudge with me all nicht:
The Lord to ioy sall vs restoir,
befoir the day be licht
vij Quhen I inioyit the warld at will,
thus wald I boist and say:
Tusche, I am sure to feill none ill,
this welth sall not decay
viij For thou O Lord of thy gude grace
hes send me streuth and aide.
Bot quhen thou turnis away thy face,
my minde was soir dismaid,
ix Quhairfoir agane zit do I cry
to the O Lord of micht:
My God with plaints I do apply,
and prayit baith day and nicht.
x Quhat gane is in my blude said I
gif deith destroy my dayis:
Dois dust declair thy Maiestie
or zit thy treuth dois prayse.
xi Quhairfoir my God sum pietie take,
O Lord I the deyze.

Do not his simple saull forsaik,
of help I the requyre.
xi Then dois thou turne thy greif and wo,
vnto a cheirfull voyce:
The murning weid thou takis me fro.
and maidis me to reioyce
xij Quhairfoir my saull vncessantly,
sall sing vnto the prayse:
My Lord and God to the will I,
giue laude and thankis alwayis.

In te Domine speraui
Psalme xxxi I H.

O Lord I put my traist in the
let nathing wirk me schame:
As thou art iust delyuer me.
and set me quyte from blame.
ij Giue me (O Lord) and that anone,
to help me mak gude speid:
Be thou my rock and hous of stone,
my fence in tyme of neid.
iij For quhy as stanis thy strenth is tryde,
thou art my fort and tower:
For thy names laik be thou my gyde,
and leid me in thy power.
iiij Plukis out my feit out of the snair,
quhilk they for me haue layde:
Thou art my strenth and all my cair,
is in thy micht and ayde.
v Into thy handis Lord I commit
my spreit quhilk is my dew:
For quhy thou redemit it.
O Lord thou God maist treu.

I hait sic folk as will not part,
frome thtngs that be abhord
Quhen they on trifles set their hart,
my traist is in the Lord.

viij For I will in thy mercy ioy,
I se it dois excell
Thou seis qnhen ocht wald me annoy
and knawis my saull full weill:
viij Thou hes not left me in thair hand
that wald me ouer charge.
Bot thou hes set me out of band,
to walk abrode at large.

ix Greit greif (O God) dois me assaill,
sum pitie on me take:
My eyeis wax dimme my mitht dois faill,
my wombe for wo dois aik.
x my lyfe is worne with greif and paine
my zeiris ar gone and past:
My stranth is gone throucht disdane
my banis corrupt and waist

xi Amang my foes I am aschorne.
my freinds ar all dismaide:
My neichtbouris and my kinsmen borne
to se me ar affraid
xij As men aris deid ar out of mynde,
sa am I now forgot:
As small effect in me they finde,
as in a broken pot.

xiij I hard the braggis of all the rout,
their threittis my mynde did fray
How thay conspyrde and went about,
to take my lyfe away.

Fiij xiiij Bot

xiiij Bot Lord I traist in the for aid,
not to be ouer trod:
For I confes and still haue said.
thou art my Lord and God.
xv The lenth of all my lyfe and age,
O Lord is in thy hand:
Defend me from the waithfull rage,
of them that me withstand.
xvj To me thy seruand (Lord) erpres,
and schaw thy for full face:,
And saue me Lord for thy gudnes,
thy mercy and thy grace.
xvij Lord let me not be put to blame,
for that on the I call:
Bot let the wicket beir their schame,
and in the graue to fall
xviij O Lord mak dum their lippis outrichi
quhilk ar addict to leis:
And cruelly with pryde and spyte,
agains the iust deuyse.
xix Och, how greit gude hes thou in stoir
laid vp and done for them
That feir and traist in the befoir
the sonnis of mortall men
xx Thy presence dois them fence & gyde,
from all proud braggis & wrangis
Within thy place thou dois him hyde
from all the stryfe of toungis.
xxi Thanklis to the Lord that hes declaird
on me his grace sa far.
Me to defend with watch and ward,
as in a towne of war.

xxij Thocht

xvij Thocht in myne haist and greit feir I said
lo, se I am reiect:
Zit Lord on the quhen I do cry
my plaint thou dois accept,
xviij Ze Sanctis lufe ze the Lord I say.
the faithfull he dois gyde:
And to the proud he will repay.
accrording to their pryde.
xviiij Be strang & God sall stay zour hart,
behald and haue ane lust.
For sure the Lord will take zour part.
sen ze on him do trust,

Beati quorum remisse sunt
Psalme xxxii

THe man is blyst, quhais wickitnes
the Lord hes clene remittit:
And he quhais sinne & wretchitnes
is hide and also couerit.
ij And blist is he to quhom the LORD,
imputtis not his sinne:
Quhilk in his hart hes hidde na gyle
nor fraude is found theirin
iij For quhiles I keip clois my sinne
my silence and constraint:
My banis did weir and weist away
with dayly mone and plaint:
iiij For nicht and day thyne hand on me,
sa greuous was and sneart:
That all my blude and humors moist,
to dryues did conuert.
v I did thairfoir confes my fault.
and all my sinnis discouer.

Then

Quhen thou O Lord dois me forgiue
and all my sinnis pas ouer.
vj The humbill man sall pray thairfoir,
and seik the in dew tyme
vij So that the fludes of watters greit.
sall haue na power on him.
Quhen trouibill and aduersitie,
do compas me about:
viij Thou art my refuge and my ioy
and thou do is ryde me out.
Cum hidder and I sall the teiche.
how thou sall walk ariche
And will the gyde as I my selfe, li
haue leirnd by proue and eyt,
ix Be not sa rude and ignorant.
as is the hors and Mule:
Quhais mouth without a raine or bit,
from harme thou can not reule
x The wicket man sall manyfald
sorrowis and greif sustaine:
Bot vnto him that trustis in God,
his gudnes sall remaine,
xj Be merrie theirfoir in the Lord,
ze iuist lift vp zour voce:
And ze of pure and perfyte hart,
be glaid and eik reioyce, §

Exultate Iusti in Domino.

Psalme xxxiii I T

ZE richteouse in the Lord reioyce.
it is a semelie sicht:
That vpricht mē with thākful voyce,
suld prayse the God of micht.

ij Prayse ze the Lord wit harp and sang,
m Psalmes and pleasand thingis
With Lute and instrument amang,
that soundis witht ten stringis

iij Sing to the Lord a sang maist new,
with curage give him praise:
iiij For quhy his word is euer true,
his warkis and all his wayis,

v To iudgement equetie and richt
he hes a greit gude will:
And with his giftis he dois deleght,
the eirth throughout to fill.

vj For be the word of God alone,
the heuins all war wrocht:
Their hostis and power euerilkone,
his breith to pas hes brocht,

vij The watters greit gadderit hes he,
on heipis within the schoir:
And hid them in the deip to be,
as tu a hous of stoir

viij All men on eirth haith les and maist,
feir God and stein his law
Ze that inhabit in ilk coast,
dreid him and stand in aw.

ix Quhat he commandit wroch it was,
at anis with present speid:
Quhat he dois will is brocht to pas
with full effect indeid

x The counsells of the nationnis rude,
the Lord dois driue to nocht
He dois defait the multitude,
of their deuise and thocht

xi But

xj Bot his desertis continew still,
they neuer slacke nor swage:
The motionnis of his mynde and will,
take place in euerie age.

xij And blyst ar they to quhom the Lord
as God and gyde is knawin:
Quhome he dois chose of meir accord,
to take them as his awin.

xiij The Lord from heuin castis his sicht,
on men mortall be byrth:
Considering from his sait of micht,
the dwellers on the eirth,

xiiij The Lord I say quhais hād hes wrocht
mans hart and dois it frame
For he alone dois knaw the thocht,
and wirking of the same.

xv A king that traistit in his hoist.
sall not preuaill at lenth:
The man that of his micht dois boist,
sall faill for all his strenth,

xvi The troupes of horsmen eik sall faill,
their sturdie Steids sall sterue
The strenth of hors sall not preuaill,
the Ryder to preserue.

xvij Bot lo the eyis of God intend,
and watche to ayd the iust.
With sic as feir him to offend
and on his gudnes trust.

xviij That he of deith and all distres.
may set their saulis from dreid.
And gif that derth the land oppres,
in hunger them to feid.

xix Quhat

xix Quhairfoir our saull dois still depend
on God our strenth and stay:
He is the scheild vs to defend,
and dryue all dartis away.

xx Our saull on God hes ioy and gane
reioysing in his micht,
For quhy in his maist haly name
we hope and mych delicht

xxi Thairfoir let thy gudnes (O Lord)
still present with vs be
As we alwayis with ane accord,
do only traist in the

Benedicam Dominum in omni

Psalme xxxiiii TOH STERN.

I Will giue laude and honour boith,
vnto the Lord alwayis:
And eik my mouth for euermoir
sall speik vnto his prayse.

ij I do delyte to laude the Lord,
in saull and eik in voyce,
That humbill men and mortifyit,
may heir and sa reioyce,

iij Thairfoir se that ze magnifie,
with me the leuing Lord,
And let vs now exalt his name.
togidder with ane accord

iiij For I my sell besocht the Lord,
he answerit me agane:
And me delyuerit incontinent,
from all my feir and paine.

v Quha sa they be that him behald,
sall se his licht maist cleir,

Thei

Thair countenance sall not be dasche
they neid it not to feir.
vj This sely wretche for sum releif,
vnto the Lord did call:
Quha did him heir without delay.
and ridde him out of thrall.
vij The Angell of the Lord dois pitche,
his Tents in euerie place:
To saue all sic as feir the Lord.
that nathing him deface.
viij Taist and consider weill theirfoir,
that God is gude and iust:
O happy man that makis him.
his only stay and trust.
ix Feir ze the Lord his haly anis
aboue all eirthly thing:
For thay that feir the leuing Lord
ar sure to want nathing.
x The lyonis salbe hunger bit
and pynde with famine mucle
Bot as for them that feir the Lord
na want salbe to suche.
xj Cum neir theirfoir my childzen deir,
and to my word giue eir:
I sall zow teiche the perfyte way,
how ze the Lord suld feir.
xij Quha is that man that wald liue lang,
and leid a blyssit lyfe:
Se thou refreine thy toung and lippis
from all dissait and stryfe,
xiij Turne back thy face from doing ill,
and do the godly deid:

Inquire

Inquire for peace and quyetnes,
and follow it with speid,
xiiij For quhy the eyis of God about
vpon the iust ar bent.
His eiris lykewise do heir the plaint,
of the pure innocent.
xv Bot he dois frowen & bend his browis
vpon the wickit triane:
And cuttis away the memorie.
that suld of them remaine.
xvj Bot quhen the iust do call and cry,
the Lord dois heir them so
That out of paine and miserie,
furth with he lettis them go.
xvij The Lord is kynde & straitcht at hand,
to sic as be contryte,
He sauis also the sorrowfull.
the meik and pure in spreit.
xviij Full mony be the miserеis,
that richteous men do suffer,
Bot out of all aduersiteis.
the Lord dois him delyuer.
xix The Lord dois sa preserue and keip,
his wery banis alway:
That not sa much as ane of them,
dois perische or decay.
xx The sinne sall slay the wickit man,
quhilk he him selfe haith wrocht,
And sic as hait the richteous man
sall sone be brocht to nocht.
xxj Bot they that serue the leuing Lord,
the Lord dois saif them sound.

And

And quha that put their truſt in him,
nathing ſall them confound.

Iudica Domine nocentes.

Pſalme xxxv I H

LOrd pleid my caus againis my foes,
confound their force and micht
Fecht on my part againis all thoſe,
that ſeik with me to fecht.

ij Lay hand my God vpon my ſcheild,
thy ſelf in armour dres:
Stand vp for me and fecht the feild,
to help me from diſtres.

iij Bring furth the ſpeir and ſtop the way
myne enemeis to withſtand:
Then Lord vnto my ſaull thus ſay,
I am thy help at hand.

iiij Confound them with rebuke & blame,
that ſeik my ſaull to ſpill.
Let them turne back and fle with ſchame
that think to wirk me ill.

v Let them be ſcatterit all abrode.
as Chaffe let them be toiſt
And be the Angell of our God,
diſperſit, diſtroyit and loſt.

vj Let all their wayis be voyde of liche
and ſlipperie lyke to fall:
And ſend the Angell with thy micht,
to perſecute them all

vij For quhy without my fault they haue
miſcreit ſet their girne
And for na caus haue digt a caue,
to take my ſaull thairin.

viij Quhen

viij Quhen they think leist to haue na cause
O Lord destroy them all,
Let thē be trapt in thair awin snair
and in their mischeif fall:

ix Then sall my saull, my hart and voyce
in God haue ioy and welth
That in the Lord I may reioyce,
and in his sauing helth,

x And than my banis sall speik and say,
my partis sall all agre.
O Lord thocht they do seme full gay.
quhat man is lyke to the?

xj That dois defend the waik from them
that ar baith stout and strang.
And rydde the pure from wickit men,
that spoyle and do them wrang.

xij Againis me cruell men do ryse.
to witnes things vntrew
And to accuse me did deuise,
of that I neuer knew.

xiij And quhair to them I bare gude will,
they quyte me with disdaine:
For their intent was how to spill
and bring my saull in paine.

xiiij Yit I quhen they wer seik tuke thocht
and cled my selfe in sack:
with fasting I my self law brocht
to pray I was not slack.

xv As to my freind and brother dede,
I did my selfe be haue
And as ane making wofull cheir,
about his Mothers graue.

xvj But

xv Bot in my troubles they did ioy,
and gadder on a rout:
Yea abiect ſkauis at me did toy
with mockis and chec kis full ſtout,
xvi The bellie Goddis & flattering traine:
at feſtis did me deride
They gnaſche thair teith with greit diſdaene
and wry de their mouth a ſyde
xvij Lord quhen will thou amend this geir
quhy dois thou ſtay and pawſe,
Och, rſcde my ſaull replcit with feir,
out of the Lyounis clawis.
xviij Sa then will I Giue thankis to the,
befoir thy Kirk alwayis,
And quhair in preis the people ill be
thair will I ſchaw thy prayſe,
xix Let not my fais prauaill on me,
quhilk hair me for no fault,
Nor zet to wink or turne thair eye,
that cauſles me aſſault.
xx Of peace no word they thinke or ſay,
thair talk is all vntrew,
They ſtill conſult and wald betray,
all they that peace enſew,
xxi with oppin mouth thy rine at me,
they gaip, they lauch they ſkeir,
Weill weill ſay they, our eyis dois ſe,
the thing that we deſyre.
xxij Bot Lord ȳ ſeis quhat wyis they take
ceis not this geir to mend,
Be not far of, nor me forſaik,
as men that ſeik thair freind.

xxiij Awalke

xxiij Awalk, aryse and steir abyoade
defend me in my richt:
Reuenge my caus my Lord my God,
and aide me with thy micht.

xxiiij Accoyding to thy richteousnes,
my Lord God set me fre
And let not them their pryde expres,
noy triumph ouer me.

xxv Let not their harts reioice and cry,
thair, thair this ger gois trim:
Noy giue them caus to say on hie
we haue our will of him.

xxvj Confound them with rebuke & schame
that ioy quhen I do murne,
And pay them hame with spite and blame,
that brag at me with scorne.

xxvij Let them be glaid and eik reioyce,
quhilk luse myne vpricht way
And they all times with hart and voice,
sall praise the Lord and say.

xxviij Gret is the Lord and dois excell
foy quhy he dois delyte:
To se his seruandis prosper weill
that is his plesand sicht

xxix Anhair foir my toung I will applay
thy richteousnes to praise:
Anto the Lord my God will I
sing laudis and thankis alwayis.

Dixit in iustus vt delinquat
Psalme xxxvi W K.

THe wickit deidis of the ill man
Wnto my hart do witnes plaine:

That feir of God in him is none:
Thocht he himself wald flatter faine.
His wickitnes is iudged and knawin,
His mouth is bent to vyle disdaine
With ignorance he is repleit,
And to do gude he hes na will:
In bed he dois for mischeif wait.
Full bent to seik the way maist ill
iij Thy mercies Lord to heuin reich,
Thy faithfulnes the cloudes do preich,
Thy richteousnes as mountanes huge.
Thy iudgements deipe no toung can reache
To man and beast thou art refuge.
iv O God how gret thy mercies be,
The sonnis of men do traist in the:
with the they sall be fully fed,
And thou will giue them drink full free
Of pleasand riuers richly spyred.
vi The weill of lyfe is thyne be richt:
Thy brichtnes dois giue vs our licht:
Thy fauour Lord to such extend,
As knowledge the with hart vpricht,
Thy richteousnes to such mon send.
vij Let not the proud O Lord preuail,
For vaine mens power mak me quaill:
Bot lo they fall in their deuise:
They mischeif wirk with toth and naile,
And fall, bot ran be na meanis ryse.

Noli æmulari in malignantibus.

Psalme xxxvii W W.

GRudge not to se the wickit men,
in welth to flouritch still,
Nor zit inuy sic as to ill
haue bent and set their will,

ij For as grene gras and flurischyng herbis,
ar cut and wither away:
Sa sall their gret prosperitie,
lone pas fade and decay.

iij Traist thou thairfoir in God alone,
to do well gitte thy mynde:
Sa sall thou haue the land as thyne,
and their sure fude sall fynde

iiij In God set all thyne hartis delyte,
and lukequhat thou wald haue
Or els can wise in all the warld
thou neidis not it to craue.

v Cast baith thy self and thyne affairis,
on God with perfyte trust:
And thou sall se with patience
the effect baith sure and iust.

vj Thy perfyct lyfe and godly name
he will cleir as the light:
Sa that the Sone euin at none day
sall not schyne half sa bricht.

vij Be still theirfoir and stedfastly.
on God se thou wait then,
Not schrinking for the prosprous start
of leud and wickit men.

viij Schake of dispyte, inuy and haist,
at leist in ony wise:
Their wickit steppis avoyde and fle:
and follow not their gyise.

ix For euerie wickit man will God
destroy baith mair and les:
Bot sic ast raist in him ar sure,
the land for to posses.

(Ee)

Watch bot a quhyle and thou sall se,
no moir the wickits traine:
No, not so much as hous or place,
quhair anis he did remaine.

xj Bot mercifull and humbill men,
enioy sall sey and land
In rest and pace they sall reioice,
for nocht sall them withstand.

xij The lewd men and malicious
against the iust conspyre:
They gnasch their teith at him as men,
quhilk do his bone desyre

xiij Bot quhyle that leud mē thus do thinke
the Lord lauchis them to scorne:
For quhy? he se is their terme approch
quhen they sall sich and mone.

xiiij The wickit haue their sword outdrawin
their bow eik haue they bent,
To ouer thraw and kill the pure
as they the richt way went.

xv Bot the sāe swords sall pierce their harts
quhilk was to kill the iust:
Lykewise the bow sall break to schiuers,
quhairin they put their trust,

xvj Woutles the iust mans pure estait,
is better a greet deill moir,
Then all thir leud and warldly mens
riche pompe and heipit stoir.

xvij For be their power neuer sa strang.
God will it ouer thraw,
Quhaircontrary he dois preserue
the humbill men and law.

I xviij Ye

xxiij He leis be his greit prouidence
the gude mans trade and way:
And will giue theme inheritance
quhilk neuer sall decay.

xix They sall not be discouraget
quhen sum ar hard bestede:
Quhen vtheris sall be hunger bit,
They sall be cled and fed,

xx For quhasaeuer wickit is,
and enemie to the Lord:
Sall quaill, zea mait euin as lambis grese
or sinake that sleis abrode

xxj Behald the wichit borrowis much
and neuer payis agane:
Quhairas the iust be liberall giftis
makis many glade and fane.

xxij For they quhõe God dois blis sall hauis
the land for Heritage:
And they quhome he dois curse lykewise,
sall perisch in his rage.

xxiij The Lord the iust mans wayis dois
and giues him gude succes (gyde
To euerie thing he takis in hand.
he sendis gude addres.

xxiiij Thocht that he fall zit is he sure,
not vtterly to quaill:
Becaus the Lord strechit out his hand,
at neid and dois not faill.

xxv I haue bene zoung and now am ald,
zit did I neuer sie:
The iust man left. or els his seid,
to begg for miserie

xxvi Bot geuis alwayis maist liberally,
and lennis quhair as is neid:
His childzen and posteritie,
resaue of God their meid.

xxvij Fle vice theirfoir and wickitnes,
and vertew to imbrace:
Sa God sall grant the lang to haue
in eirth a dwelling place.

xxviij Foz God sa loues equitie
and scha wis to vs sic grace,
That he preseruis them alway,
bot stroyis the wickit race.

xxix Quhair as the gude and godly men,
inherite sall the land?
Hauing as Lozdis all thingis theirin
in their awen power and hand

xxx The iust mans mouth dois euer speik
of matters wise and hie:
His tonug dois talk to edifie
with treuth and equitie.

xxxi Foz in his hart the law of God,
his Lozd dois still abyde:
Sa that quhair euer he goes oz walkis
his fute can neuer slyde,

xxxij The wickit lyke ane rauening wolfe
the iust man dois beset:
Be all meanis seiking him to kill,
gif he fall in his net.

xxxiij Thocht he suld fall into his handis
zit God wald succour send:
Thocht men aganis him sentence giue,
God wald him zit defend.

xxxiiij wait

xxxiiij Wait thou on God & keip his way
he sall preserue the then,
The erth to rule and thou sall sie
destroyit the wickit men,

xxxv The wickit haue I sene maist strang
and placit in hich degre,
Furnisching in all welth and stoir,
as dois the Lawreill tre.

xxxvi Bot suddainlie he passit away
and lo he was quyte gone:
Then I him socht bot culd scarse finde
the place quhair dwelt such one.

xxxvij Mark and behald the perfyte man
how God dois him increis:
For the iust man sall haue at length.
greit ioy with rest and peace.

xxxviij As for transgressouris wo to them,
destroyit they sall all be,
God will cut of their budding race
and richt posteritie.

xxxix Bot the saluation of the iust
dois cum from God aboue.
Quha in their troubill sendis them aide
of his meir grace and loue.

xl God dois them help saue and delyuer,
frome lewd men and vniust
And still will saue them quhiles that they
in him do put thair trust.

Domine ne in furore tuo.

Psalme xxxviii

PVt me not to rebuke O Lord
guhen kindlit is thyne Ire,

Nor in thy fury me correct
O Lord I the desyre.
ij For lo on me pure wresche haue licht,
thine arrowis scharp and kene
And on my back thy heuie hand
to ly may weill be sene.
iij Sen thou art angrie Lord theirfoir,
na helth my flesche is in
Nor in my banis restles or more
be ressoun of my sinne.
For lo my wicket doings Lord.
aboue my heid ar gone:
As greter lode then I can beare
they ly me soir vpon
iv My woundis sa stink and festerit ar
as lothsum is to sie:
Quhilk all throuch myne awin fulischnes,
bety dis vito me.
v I am bound down and cruke full soir,
throch this my gret distres:
That I pas ouer all the day
with plaintis and heuines,
vij For quhy with raging heit throwout
my loines ar haill repleit
And in my flesche na part at all:
is sound or zit compleit
viij Sa waik and febill am I broche
and broken eik so soir:
That euin for verray greif of hart
I am compeld to roir.
ix My haill requestis my sichis also
ar oppin in thy sicht:

My

My hart dois paint my strenth hes failit
myne eyis haue loist their licht.
x My louers and my wonted freindis,
de clyis my paine and greif.
My kins tolke they aloft do stand,
and schaw me not releif

xi They that did seik my lyfe laid snaris
and they that socht the way
To do me hurt, spake leis and thocht
on tressoun all the day,

xij Bot as a deaf man I become,
that culd not heir at all.
And as ane dum that opinnit not,
his mouth to spek withall

xiij Euin as the man baith deif and dum
that answeris not agane
Quhen he reprouit is: sicklyke
am I becum certaine.

xiiij For quhy O Lord on the with hope
I wait and do attend:
Thou will me heir my Lord my God,
and succour to me send.

xv Heir me in tyme said I leist that
my fais suld me dispyse.
Reioycing quhen they se me slippe.
quha then aganis me ryse.

xvj For lo I am alredie brocht
to halt maist schamefully:
And euer present me befoir.
is my greit miserie.

xvij For quhile that I my wickitnes
in humbill wise confesse

And

And quhile I for my sinfull deidis
my sorrow to expres
v Quhy sais do still remaine alyue,
and michtie ar also.
And they that hait me wrongfully,
in number hugene grow.
vj They ar myne aduersaries eik,
quha ill for gude repay:
Becaus I follow with my hart,
and ensew gudnes ay.
vij Forsaik me not therfor O Lord,
be not far of away.
With speid mak haist vnto my help
O God my helth and stay.

Dixi custodiam vias meas
Psalme xxxix I H.

I Said I will luke to my wayis,
for feir I suld go wrang:
I will take heid all tymes that I.
offend not with my toung.
ij As with a bit I will keip fast,
my mouth with force and micht
Not anis to quhisper all the quhyle,
the wickit ar in sicht.
iij I held my toung and spake na word,
bot keipit me cloys and still.
Yea from gude talk I did refraine
bot soir aganis my will.
iiij My hart wart hait within my breist
with musing thocht and dout
Quhilk did increis and steir the fyre,
at last tyte wordis brast out.

iv Lord number out my lyfe and dayis,
quhilk zit I haue not past:
Sa that I may be certifyit
how lang my lyfe sall last.
vi Lord thou hes ponitit out my lyfe
in lenth much lyke a span:
Myne age is nathing vnto the,
sa vaine is euerie man.
vij Man walkis lyke a schade and dois
in vaine him selfe annoy.
In getting gudis and can not tell
quha sall the same enioy.
viij Now Lord sen things this wise do stand
quhat help do I desyre:
Of treuth my hope dois hang on the
I nathing els requyre.
ix From all the sinnis that I haue done
Lord quyte me out of hand:
And mak me not a scorne to fulis,
that nathing vnderstand.
x I suld haue bene as dumme and to
complaine my lippis not muke,
Be caus I knew it was thy wark,
my patience for to prouke.
xj Lord take from me thy scourge & plague
I can them not withstand:
For I consume and pyne for feir,
of thy maist hevie hand.
xij Quhen thou for sinne dois men rebuke,
he waxis wo and wan:
As doth ane claith that mothis haue fret
sa vaine a thing is man.

xiij Lord

ij O Lord heir my sute and giue gude eir
regaird my teiris that fall:
I soiorne ly be a stranger heir
as did my Fatheris all.
iij Och spare ane ly till giue me space
my strenth for to restoir:
Befoir I go away from hence,
and sall be sene no moir.

Expectans expectaui.

Psalme xl I H.

I Waitit lang and soucht the Lord,
and pacientlie did heir:
At lenght to me he did accord,
my voyce and cry to heir.
ij He plukt me from the lake so deip,
out of the myre and clay:
And on a rock he set my feit
and he did gyd my way.
iij To me he taucht a psalme of praise
quhilk I must schaw abroade:
And sing new langis of thankis alwayis
vnto the Lord our God
iiij Quhen all the folk thir thingis sall sie
as peopill much affraide:
Then they vnto the Lord will fle,
and traist vpon his ayde.
v O blest is he quhais hope and hart
dois in the Lord remaine:
That with the proud dois tak na part,
nor sik as lie and faine.
vj For Lord my God thy wondrous deids
ingreitnes far do pas:

Thy

Thy fauour towardis vs exceidis
all thingis that euer was,
iij Quhen I intend and do deuyse
thy warkis abroade to schaw,
To sic ane reckening they do ryse,
thairof na end I knaw.
iiij Burnt offerings thou dids not desyre,
(myne eiris weill vnderstand)
Nor sacrifice for sinne with fyre,
thou dids at all demand,
v Bot then said I behald and luke
I cum O Lord to the:
For in the volume of thy buke,
thus it is writ of me.
vj That I O God with my haill mynd,
thy will to do lyke weill:
For in my hart thy Law I fynd.
fast placit thair to dwell.
vij Thy iustice and thy richteousnes,
in great resortis I tell:
Behald na tyme my toung dois ceis
O Lord thou knawis full weill,
viij I haue not hid within my breist.
thy gudnes as by stelth:
Bot I declair and haue expreist
thy treuth and sauing healthy.
viij I keipit not cleis thy louing mynde,
that na man suld it knaw.
The traist that in thy treuth I fynde
to all the Kirk I schaw.
x Thy tender mercie Lord fom me,
withdrawthou not away,

Bot

Bot let thy luke and veritie
preserue me still for ay.

xv For I with mischeifis mony one,
am soir beset about:
My sinnis sic hald haue tane me on,
I cannot anis luke out.

xvi Zea they in number far exceid,
the hairis vpon my heid:
Sa that myne hart dois faint for dreid
that I almaist am deid.

xvij With speid send help and set me fre,
O Lord I the requyre:
Mak haist with ayde to succour me
O Lor at my desyre.

xviij Let them sustene rebuke and schame,
that seik my saull to spill:
Dryue back my fais and them defame,
that wisch and wald me ill

xix For their ill faitis do them destroy,
that wald defame my name:
Quhilk at me thus do raill and cry
fy on him, fy for schame.

xx Let them in the haue roy and welth
that seik to the always:
That sic as luike thy sauing healthe,
may say to God be prais.

xxi Bot as for me I am bot pure,
oppyest and hyrdyt full law
Zit thou O Lord will me restoir,
to healthy full weill I knaw.

For quhy thou art my hope and rest,
my refuge help and stay.

Quhair

Quhairfoir my God as thou art iuſt,
with me no tyme delay.

Beatus vir qui intelligit.
Psalme xli. T S.

THe man is blyſt that cairfull is,
the needie to conſidder:
For in the ſeloun perrellous,
the Lord will him delyuer.
ij The Lord will mak him ſaik and ſound
and happie in the land:
And he will not delyuer him,
into his enemies hand.
iij And in his bed quhen he lyis ſeik,
the Lord will him reſtoir:
And thou O Lord will turne to health
his ſeiknes and my ſoir:
iiij Then in my ſeiknes thus ſay I,
haue mercie Lord on me:
And heill my ſaull quhilk is full wo,
that I offendit the
v Mine enemies wiſch me ill in hart,
and thus of me did ſay:
Quhen ſall he die that all his name,
may vaniſch quyte away
vj And quhen they com to viſit me
they aſk gif I do weill:
Wat in their hartis miſcheif they had,
and to their mates it tell.
vij They byte their lips and quhiſper ſo
as thocht they wald me charme:
And caſt their fetches how to trap
me with ſum mortall harme.

viij Sum greuous sinne hes wrocht him to
this seiknes say they plane.
He is sa law that without dout
ryse can he not agane.

ix The man also that I did trust,
with me did vse disdait:
Quha at my Table eit my breid,
the same for me laid wait.

x Haue mercy Lord on me theirfoir
and let me be preseruit.
That I may rander vnto them
the things they haue deseruit.

xi Be this I knaw assuritly,
to be belouit of the:
Quhen that mine enemies haue na cause
to triumph ouer me.

xij Bot in my richt thou hes me keipit
and maintenit alway,
And in thy presence place assignd
quhair I sall dwell for ay.

xiij The Lord the God of Israell,
be praisit for euer moir.
Euin so be it Lord will I say.
euin so be it theirfoir.

Quemadmodum desiderat.
Psalme xlii I H.

LIke as the Hart dois braith and bray
the well springis to obraine:
Sa dois my saull desyre alway,
with the Lord to remaine.

ij My saull dois thrist and wald draw neir,
the liuing God of micht.

Quil

Och quhen sall I come and appeir,
in presence of his sicht.
iij The teiris all tymes ar my repast
quhilk from myne eyis do slyde:
Quhen wickit men cry out sa fast,
quhair now is God thy gyde.
iiij Allace quhat greif is it to think,
quhat fredome anis I had:
Thair foir my saull as at pittis brink:
is maist heuie and sad.
v Quhen I did march in gude array,
furnisght with my traine:
Vnto the Temple wes our way,
with sangis and hartis maist faine
vj My saull quhy art thou sad alwayis,
and frettis thus in my breist:
Traist still in God for him to prais
I hald it euer best
vij Be him I haue succour at neid,
aganis all paine and greif,
He is my God quhilk with all speid
will haist to send releif.
viij And this my saull within me Lord
dois faint to think vpon
The land of Iordane and record
the lytill Hill Hermon.
ix One greif ane vther in dois call
as cloudis brust out their voice:
The floudis of euils that do fall,
rinne ouer me with noyce.
x Zit I be day felt his gudnes.
and help at all assayis,

Lykewise be nicht I did not ceis
the leuing God to prais.
ix I am perswadit thus to say,
to him with pure pretence:
O Lord thou art my gyde and stay
my rock and my defence.
Quhy do I then in pensiuenes
hanging the heid thus walk:
Quhiles that myne enemies me oppres
and bere me with their talk.
x For quhy they pierce myne inward harts
with pangis to be abhord:
Quhen they cry out with stubburn hartis,
quhair is thy God thy Lord?
xi Sa sone quhy dois thou faint and quail,
my saull with pains oppreſt.
With thochtis quhy dois thy self assaill
so sore within my breſt.
xij Traist in the Lord thy God alwayis
and thou thy tyme sall se:
To giue him thankis with laude and prais
for healthy restord to thee

Iudica me Deus.
Psalme liii T S

I Wdge and reuenge my caus O Lord
from them that euill be:
From wickit and dissaitfull men
O Lord delyuer me.
ij For of my strength thou art my God
quhy puttis thou me the fro?
And quhy walk I sa heuilie,
oppressit with my fo.

iij Send

ij Send out thy licht and eik thy treuth
and leid me with thy grace:
Quhilk may conduct me to thyne hill,
and to thyne dwelling place,
iij Then sall I to thy Alter go.
O God my ioy and cheir:
And on myne harp giue thankis to the
O God my God maist deir.
b Quhy art thou then sa sad my saull
and freatest in my brest:
Still traist in God for him to prayse,
I had alwayis best.
vj Be him I haue delyuerance.
aganis all paines and greif,
He is my God quhilk dois alwayis
at neid send me releif.

Deus auribus nostris audiuimus
Psalme xliiii T S.

OVr eiris haue hard our Fathers tell,
and reuerently record:
The wōdrous warks þ thou hes done
in alder tyme O Lord.
ij How thou dids cast the Gentil'es out,
and stroyit them with strang hand
Planting our Fathers in their place
and gaue to them their land,
iij They conquerit not be sword nor strength
the land of thy behest:
Bot be thyne hand thyne arme and grace.
becaus thou louedst them best.
iiij Thou art my King (O God) that helps
Jacob in sundrie wise:

Led with thy power we threw doun sik
as did aganis vs ryse.

vj I trusted not in bow nor sword,
they culd not saue me sound:
Thou keipis vs from our enemeis rage,
thou dois our fais confound.

vij And still we boist of the our God,
and prayse thyne haly name:
Yet now thou gois not with our hoist
bot leifis vs to schame.

viij Thou maidis vs fle befoir our fais,
and sa wer ouertrode
Our enemmies robde and spoild our gudis
quhen we wer sparst abrode.

ix Thou hes vs giuen to our fais,
as scheip for to be slaine:
Amangis the hethin euerie quhair,
scattred we do remaine.

x Thy people thou hes sald lyke slauis,
and as a thing of nocht:
For profite none thou hadst theirby
no gaine at all was socht.

xj And to our neichbouris thou hes maid
of vs ane laughing stock:
And they that round about vs dwell,
at vs do girne and mock.

xij Thus we serue for nane vther vse,
bot for a common talk:
They mock they scorne and nod thair heds
quhair euer we go or walk.

xiij I am eschamit continuallie,
to heir thir wickit men:

66

Yea sa I blusch that all my face
with red is couered then.

xiiij For quhy we heir sik sclandrus wordis
sic fals reportis and leis,
That deith it is to se their wrangis,
their threatnings and their cryis.

xv For all this we forzet not the.
nor zet thy couenant break:
We turne not back our hartis frome the,
nor zit thy paithis forsake.

xvi Zet thou hes tred vs down to dust
quhair dennis of Draggons be:
And couerit vs with schade of deith
and grit aduersitie,

xvij Gif we had our Gods name forzet,
and help of Idols socht,
Wald not God then haue tryit this out,
for he dois knaw our thocht,

xviij Nay, nay for thy names saik O Lord,
alwayis ar we slaine thus.
As scheip vnto the schamles sent,
rich sa they deill with vs.

xix Vp Lord quhy sleipis thou? awake
and leif vs not for all:
Quhy hydis thou thy countenance
and dois forzet our thrall.

xx For doun to dust our saullis is brocht
and we now at last cast:
Our bellie lyke as it wer gleud,
vnto the ground cleuis fast.

xxi Vp se vp their foir for our defence,
and help vs Lord at neid,

43

We the beseik for thy gudnes.
to reskew vs with speide.

Eructauit cor meum verbum
Psalme xlv W K.

i My hart dois tak in hand.
sum godlie sang to sing:
The praise that I sall schaw theirin,
perteinis to the King.
ii My toung salbe als quick.
his honour to indyte:
As is the pen of ony scrybe,
that vsis fast to wryte.
iii O faireſt of all men
thy spech is plesand pure.
For God hes blyſſit the with giftis,
for euer to indure.
iiij About tye gird thy sword,
thou nichtie Prince of fame,
Quhilk is the glorie and renown
and honour of thy name.
v Go furth with prosperous speid
in meiknes treuth and richt.
And thy richt hand sall the instruct
in warkis of dreidfull micht.
vj Thy schaftis ar scharp(O King)
to peirs thy fais hartis all,
Theirfoir sall Nationnis the obey,
and at thy feit doun fall.
vij Thy royall sait O Lord,
for euer sall remaine:
Becaus the Septer of thy Realme,
dois richteousnes maintene.

viij Thou

viij Thou richteousnes dois luke,
and wickitnes deteist:
Beaus God hes annointit the,
with ioy aboue the rest.

ix Of Mirrhe and Cassia
thy clathis maist sweit smell had
Quhen thou did from the Pallice pas,
quhair they had maid the glaid

x Amangis thy Ladyis ar,
Kingis dochters richt demure,
At thy richt hand the Quene dois stand,
arrayit in Gold maist pure.

xj O dochter tak gude heid,
inclyne and giue gud eir:
Thou mon forzet thy kinred all
and Fathers hous maist deir.

xij So sall the King desyre,
thy bewtie excellent
He is thy Lord, thairfoir sall thou
to honour him be bent

xiij The dochters then of Tyre,
with giftis full richt to se:
And all the welthie of the land,
sall mak their sute to the.

xiiij The dochter of the King,
is glorious to behald,
within his closet scho dois sit,
deckit vp in bzoderit golde

xb In robes be nedill wzocht
with mony plesand thing:
And Virgines fair on her to wait,
scho cummis to the King

xv They ſalbe brocht with ioy
and mirth on euerie ſyde,
Into the Paleis of the King,
and thair they ſall abyde:
xvj In ſteid of Parents left,
O Quene the change ſo ſtandis.
Thou ſall haue ſonnis quhom thou may ſet,
as Princes in all landis
xvij Quhairfoir thime haly name,
all ages ſall accord:
The pepill ſall giue thankis to the,
for euer moir O Lord.

Deus noſter refugium.

Pſalme xlvi I H.

THe Lord is our defence and ayde,
the ſtrength quhairby we ſtands:
Quhen we with wo wer much diſmaid
we fand his help at hand.
ij Thocht the eirth remufe we will not feir,
thocht hillis ſa heich and ſteip
Be thrust and hurlit heir and their
within the ſey ſa deip.
iij Tho thocht the wanes do rage ſo ſoir,
that all the bankis it ſpillis:
And thocht it ouerflow the ſchoir
and beat doun michtie hillis.
iiij Zit ane fair fluide dois ſend abroid
his pleſand ſtreamis ayate:
To freſche the Cietie of our God,
and weſch his halie place.
v In middis of hir the Lord dois dwell
ſhe can no quhit decay.

With

With spedie help they that rebell
aganis hir God will stay.
vi The hetheu flock the kingdomes feir,
the peopill mak ane noice:
The eirth dois melt and not appeir
quhen God puttis furth his voice.
vij The Lord of hostis dois tak our part,
to vs he hes ane eye:
Our hope of health with all our hart,
on Jacobs God dois ly.
viij Cum heir and se with mynd and thocht
the wirking of our Gode:
Quhat wonders he himself hath wrocht
throughout the eirth abrode.
ix Be him all weiris ar husicht and gone
quhilk countreis did conspyre:
Their bowis he brake and speiris ilkone
their Charets burnt with fyre.
x Leif of theirfoir (sayis he) and knaw
I am a God maist stout:
I will be praisit of heich and law.
euin all the eirth throughout
xi The Lord of Hostis dois vs defend
he is our strenth and Tower:
On Jacobs God do we depend
and on his michtie power.

Omnes gentes plaudite manibus

Psalme xlvii W K.

LEt all folk with ioy
Clap handis and reioyce:
And sing vnto God,
With maist cheirfull voice.

ij. For heich is the Lord
And feirit to be:
The eirth ouer all,
Ane gret King is he
iij In daunting the folke.
He hes sa weill wrocht:
That vnder our feit,
Haill nations ar brocht.
iiij Ane heritage fair,
He chose vs to moue:
Quhilk Jacob enioyit,
Quhome he sa did luke.
v God is gone vp,
With triumph and fame,
With sound of the Trump,
To witnes the same;
vi Sing praises to God,
Sing praises I say,
To this our gret King.
Sing praise alway,
vij For of all the eirth,
Our God is the King:
Sic as vnderstand
Now praise to him sing.
viij The Hethin to rule,
God also dois regne:
Quha dois still vpon.
His heich throne remaine
ix Strange Princes do man,
Vnto the Lordis folde.
Quha ar as his scheildis
His Kirk vp to hald.
x For scheildis of the warld
Belanging to the Lord.

His name to exalt
Let men accord
The last verse is sung with
the last twa clawsis.

Magnus Dominus
Psalme xlviii I H

GReit is the Lord and with gret prayse,
to be aduancit still,
Within the Cietie of our God,
vpon his halie Hill.
ij Mount Syon is a plesand place,
it glaidis all the land::
The Cietie of the michtie King,
on hir Northsyde dois stand,
iij within hir Palaces the Lord,
is knawin a refuge sure:
For lo the Kingis togither come
hir ruine to procure.
iiij Bot quhen they did behald the same,
they wonderit and they were,
Astonischit much and suddainly
wer dreuin back with feir.
v Greit terrour thers on them did fall,
for verray wo they cry;
As dois a woman quhen scho fall
to trauell by and by
vj As with a stormy & sterne wyndes
thou brekis the schippis that saill,
Of Tharsus, la they scattered were,
destroyit and maid to quaill.
vij Within the Cietie of the Lord,
we saw how it was tald:

Zea

Zea in the Cietie of our God,
quhilk he will ay pvphald.
ix O Lord we wait and luke to haue,
thy louing help and grace:
For quhilk all tymes we do attend
within thy halie place
x O Lord according to thy name
for euer is thy prais:
And thy richt hand O Lord is full
of richteousnes alwayis.
xi Let for thy iudgements Sion Mount,
with ioyis fillit be:
And let Iehudas dochters all:
be glaid O Lord in the.
xii Go walk about all Sion Hill,
zea round about hir go,
And tell the bulwarkis that thairon,
ar buildit on a row
xiii View and mark weill the wall thairof,
behald hir Towres hie:
That zou of it may mak report,
to zour posteritie.
xiiii For euin this God our God is he
for euer and for ay
He sall direct and vs conduct,
euin to our deing day.

Audite hæc omnes
Psalme xlix T S.

ALL Peopill harkin and giue eir,
to that that I sall tell:
Baith heich & law, baith riche & pure
that in the warld do dwell.

iij For quhy my mouth sall mak discourse
of mony thingis richt wise:
In understanding sall my hart
his studie exercise.

iij I will inclyne myne eiris to knaw,
the parables sa dark:
And oppin all my doutfull speich
in meter on my harp.

iiij Quhy suld I feir afflictiounis,
or ouy cairfull toile
Or els my foes quhilk ar mine hestis
ar prest my lyfe to spoile.

v For as for sic as riches haue,
quhairin their traist is mast,
And they quhilk of thair treasure great
them selfis do brag and boste.

vj Thair is not ane of them that can
his brotheris deith redeme:
Or that can giue a price to God
sufficient for him

vij It is to greit a price to pay,
nane can thairto attaine:
Or that he micht his lyfe prolong,
or not in grave remaine.

viij They se wise men aswell as fulis:
subiect vnto deithis handis
And being deid strangers posses,
their gudis their rentis and landis

ix Their cair is to build houses fair,
and sa determine sure:
To mak their name richt greit on eirth
for euer to indure.

Zit

xv Yet no man alwayis sall inioy.
heich honour welth and rest:
Bot sall at lenth tast of deith his cup,
aswcill as the wyte beist.

xvj And thocht they try their fulisch thochts
to be most lewd and vaine:
Their Childzen zit approue their talk,
and in lyke sinne remaine.

xvij As schip vnto the fald ar brocht
sa sall they into graue:
Deith sall them eit, and in that day,
thy iust sall Lordschip haue

xviij Their image and their royall pozt,
sall fade and quyte decay:
Quhen as from hous to pit they pas
with wo and welaway.

xix Bot God will surelie preserue me
from deith and endles paine:
Becaus he will of his gude grace
my saull ressaue agane.

xx Gif ony man war wondrous richt
feir not I say thairfoir,
Althocht the glozie of his hous
incresis moir and moir,

xxi For quhen he deis of all thir thingis
nathing sall he ressaue:
Hes glozie will not follow him,
his pompe will tak hir leaue.

xxij Yet in his lyfe he takis himself
the happiest vnder Sone:
And vtheris lykwise flatter him
saying all is weill done.

xv And presuppose he liue als lang
as did his Fatheris ald:
Zit mon he nedis at lenth giue place
and be brocht to deiths fald.
xvi Thus man to honour God hes cald.
zit dois he not considder,
Bot lyke brute beistis sa dois he liue
quhilk turne to dust and powder.

Deus Deorum
Psalme I W W.

THe michtie GOD
the Eternall hath thus spoke
And all the warld
he will call and prouoke.
ij Euin from the East.
and sa furth to the west:
From toward Sion
quhilk place him lykis best,
iij God will appeir
in bewtie maist excellent,
Our God will cum
befoir that lang tyme be spent
iiij Deuouring fyre
sall go befoir his face
A greit tempest
sall round about Him trace,
Then sall he call
the eirth and heauins bricht
To iudge his folk
with equitie and richt.
vj Saying go to
and now my Sanctis assemble,

My paith they keipe,
their giftis do not dissembill,
vj The Heuins sall
declair his richteousnes,
For God is iudge
of all thingis moir and les.
vij Heir my peopill
for I will now reuill,
List Israell
I will the nocht conceill,
Thy God thy God
am I and will not blame the.
viij For geuing not
all maner offrings to me
ix I haue na neid
to take of the at all:
Goatis of thy folde,
or Calue out of thy stall.
x For all the beistis
ar myne within the woodis,
On thousand hillis,
Cattell ar myne awin gudis.
xj I knaw for myne,
all birdis that ar on Mountaines,
All beistis ar myne,
quhilk haunt the feild & fontaines,
xij Houngrie gif I wer,
I wald it the not tell:
For all is myne
that in this warld dois dwell,
xiij Eit I the fleische
of great Bullis or Bullocks:

Or drink the blude
of goates and of the ſtockes
xiiij Offer to God
praiſe and hartily thankiſgiuing
pay the wowis
vnto God euerlaſting.
xv Call vpon me
quhen troublit thou ſalbe:
Then will I help.
and thou ſall honour me
xvi To the wicked
thus ſayis the eternall God,
Quhy dois thou preich
my Lawis and haiſtis abrode,
xvij Seing thou hes
them within thine mouth abuſit.
And haitis to be,
by diſcipline reformit.
xviij My wordis (I ſay)
thou dois reiect and hait
Gif that thou ſe
a theif as with thy mate
Thou rinnis with him
and ſa zour pray to ſeik,
And art all one,
with bands and ruffians eik.
xx Thou gives thy ſelf
to backbyte and to ſclander,
And how thy toung
diſſauis it is a wonder,
xxi Thou ſittis muſing,
thy Brother how to blame,

And how to put
thy mothers sone to schame,
xxii Thir things thou dois
and quhilst I held my toung.
Thow did me iudge.
(becaus I stayit sa lang)
xxiij Lyke to thy self
zet thocht I keipt lang scilence
Anis sall thow feill
of thy wrangs iust recompence.
xxiiij Considder this
ze that forzet the Lord
And feir not quhen
he threitnis with his word:
xxv Lest without help
I spoyle zou as a pray
Bot he that thankis
offer ay prayses me ay.
xxvj Sayis the Lord God,
and he that walkes this trace,
I will him teithe
Gods sauing helth to imbrace.

Miserere mei Deus
Psalme li VV Wh.

O Lord consider my distres,
and now with speid sum pitie tak:
my sinnis deface my faultis redres
Bude Lord for thy greit merreyis saik
Weschse me O Lord and mak me clene
From this vnlust and sinfull act.
And purifye zet anis agane.
Myne haynous cryme and bludy fact,

iij Remors and sorrow do constraine.
Me to acknawledge myne exces:
My sinne allace dois still remaine,
Befoir my face without releis,
iiij For the alone I haue offendit,
Committing euill in thy sicht:
And giue I wer theirfoir condampnit,
Zit war thy iudgement iust and richt,
v It is to manifest allace
That first I was conseuit in sinne:
Yea of my mother sa borne was,
And zit vyle wraiche remainis thairin.
vi Also behald Lord thou dois loue,
The inward treuth of ane pure hart,
Thairfoir thy wisdome from aboue,
Thou hes reueillit me to conuert.
vij Giue thou with Isope purge this blot:
I salbe clener than the glas:
And gif thou weschc away my spot,
The snaw in quhytnes sall I pas
viij Theirfoir (O Lord) sik ioy me send,
That inwardly I may find grace:
And that my strenth may now amend,
Quhilk thou hes swage for my trespas
ix Turne back thy face and frawing ire,
(For I haue felt aneuch thyne hand)
And purge my sinnis I the desyre,
Quhilk do in number pas the sand.
x Mak new myne hart within my breist,
And frame it to thyne holy will:
Thy constant Spreit in me let rest,
Quhilk may thir raging enemeis kill.

xi Caſt me not out Lord from thy face
Bot ſpedily my torments end:
Tak not from me thy ſpreit and grace,
Quhilk may from danger me defend,
xij Reſtoir me to theis ioyis agane
Quhilk I was wont in the to finde,
And let me thy frie ſpreit retane,
Quhilk vnto the may ſteir my mynde:
xiij Thus quhen I ſall thy mercyis knaw
I ſall inſtruct vthers theirin:
And men that ar lykwiſe wrocht law,
Be mine exempill ſall fle ſinne.
xiiij O God that of my helth art Lord
Forgiue me this my bludy vice:
Myne hart and toung ſall then accord
To ſing thy mercyis and iuſtice,
xv Tuich thou my lippis, my tung vnty
O Lord quhilk art the only kay
And then my mouth ſall teſtify
Thy wondrous warks and prayſe alway
xvj And as for outward Sacrifice
I wald haue offerit mony one,
Bot thou eſtemes them of na price
And theirin pleſoure takis thou nane
xvij The heuie hart the mynde oppreſt,
O Lord thou neuer dois reiect.
And to ſpeik treuth it is the beſt
And of all Sacrifice the effect.
xviij Lord vnto Syon turne thy face,
Powre out thy mercyis on thyne hill
And on Jeruſalem thy grace,
Vuld vp the wallis and lufe it ſtill.

xix thou

fir Thou sall except then our offrings.
Of pice and richteoulnes I say
Zea Calues and mony vther things
Vpon thyne Alter will ye lay

Quid gloriaris in malitia

Psalme lii I H

Q Vhy dois thou tyrant hoist abyod
thy wickit warkis to pzaise.
Dois thou not knaw their is a God
quhais mercyis last alwayis.
ij Quhy dois thy mynde zit still devise
sik wickit wyles to warp
Thy toung vntrew in forging leis,
is lyke a Resour scharp,
iij On mischeif quhy settis thou thy mynd
And will not walk vpricht:
Thou hes mair lust fals taillis to finde
then bring the treuth to licht.
iiij Thou dois delyte in fraud and gyle.
in mischeif blude and wzang.
Thy lippes haue learnd the flattering still,
O fals and dissaitfull toung.
v Thairfoir sall God foir ay confound,
and pluke the from thy place,
Thy seid rute out from of the ground,
and sa sall the deface
The iust quhen they behald thy fall
with feir will pzais the Lozd.
And in repzoche of the withall,
cry out with ane accozd,
vij Behald the man quhilk wald not take
the Lozd foz his defence,

Bot of his guds his God did mak,
and traist his corrupt sense.
viij Bot I ane Olive fresche and greng,
sall spring and spred a brode:
For quhy? my traist alwayis hes bene,
vpon the leving God.
ix For this thairfoir will I giue praise,
to the with hart and voyce
I will set furth thy name alwayis
quhairin thy Sanctis reioyce.

Dixit Incipiens in Corde suo.
Psalme liii I N.

THair is na God as fulische men,
affirme in their mad mude
Thair dyitis ar all corrupt and vaine,
not ane of them dois gude.
ij The Lord be heid from Heum hie
the haill race of man kynde:
And saw not ane that soucht indeid,
the leving God to finde,
iij They went all wyde and wer corrupt,
and treuly their was nane,
That in the warld did ony gude
I say their was not ane,
iiij Do not all wickit wirkers knaw:
that they do feid vpon,
My peopill as they feid on breid
the Lord they call not on
v Enim thair they war affrayit and studs,
with trimbling all dismaid
Quhair as their was na cans at all
quhy they suld be affrayit.

vj For

vi For God his banis that the besedge,
hes scatterit all abrod:
Thou hes confoundit them, for they
reieetit ar of God.
vij O Lord giue thou thy peopill helth,
and thou O Lord fullfill:
Thy promeis maid to Israell,
from out of Sion hyll
viij Quhen God his peopill sall restoir,
that erst was captiue lade:
Then Jacob sall theirin reioyce,
and Israell salbe glaid.

Deus in nomine tuo saluum me fac
Psalme liiii VV Ke.

SAue me O God for thy names sake,
And be thy grace myraus defend:
Ouch heir my prayers quhilk I mak
And let my wordis to the attend
ij For Strangers do aganis me ryse,
And tyrannis seik my saull to spill
They set not befoir their eyes,
Bot bent to pleis their wilfull will.
iii Behald God is my help and stay,
And is with sic as do me ayde:
My fais dispyte he will repay
Och cut them of as thou hes saide,
iiij Then sacrifice O Lord will I,
Present full frelie in thy sicht:
And will thy name still magnify
Becaus it is baith gude and richt.
v For he me brocht from troubles greit
And keipit me from their raging ire

Zea

Zea on my fais quhilk did me threit.
Myne eyes haue ſene my hartis deſyre.

Exaudi Deus orationem meam.

Pſalme lv I H

O GOD giue eir and do apply
to heir me quhen I pray
And quhen to the I call and cry.
hyde not thy ſelf away

ij Take heid to me, grant my requiſt
and anſwer me agane:
With plaints I pray full ſair oppreſt.
greit greifs dois me conſtrane,

iij Becaus my fais with threitis and cryis.
op preſſe me throucht deſpyte:
And ſa the wicket ſort lykwiſe
to vexe me haue delyte,

iiij For thay in conſell do conſpyre
to charge me with ſum ill
And in their haiſtie wraith and ire
they do perſew me ſtill

v My hart dois faint for waine of breith.
it paintis in my breiſt:
The terrours and the dreid of deith
do wirk me much vnreſt.

vj Sic dreidfull feir on me dois fall,
that I their with do quaik,
Sic horror quhelmis me withall
that I na ſchift can make

vij Bot I did ſay quha will giue me
the ſwift and pleſand wings:
Of ſum fair dowe, than wald I fle
and reſt me from thir things.

viij Lo

viii Lo then I wald go farre away
to fle I wald not ceis:
And I wald hyde my self and stay
in sum greit wilderns
ix I wald be gone in all the haist,
and not abyde be hinde.
That I war quyte and ouer past,
thir blasts of bosteous wind.
x Deuyde them Lord & from them pull
their deuillisch doubill toung:
For I haue spyet their Cietie full,
of rauenng steyfe and wrong.
xi For they baith nicht and day about,
do walk vpon hir wall:
In middis of hir is mischif stout,
and lorrowetk with all,
xii Hir inward partis ar wicksit plane
hir deids ar much to vyle
And in hir streets thair dois remaine:
all craftie traude and gyle
xiii Bit that my fais had soucht my schame
I micht it weill abyde
Frome opin enemys checke and blame,
sum quhair I culd me hyde
xiiii Bot thou that was my fallow deir,
quhilk frienscheip dids pretend,
And did my secreit counsell heir,
as my familiar freind.
xv with quhom I had delyte to talk
in secreit and abrode:
And we togidder oft did walk
within the house of God

xvi Let

xvij Let deith in haist vpon them fall,
and send them quick to hell
For mischeif reignis in their hall
and Parlour quhair they dwell.

xvij Bot I vnto my God will cry,
to him for help I sle:
The Lord will heir me by and by,
and he will succour me.

xviij At morning, none and euening tyd,
vnto the Lord I pray:
Quhen I sa instantly haue cryde,
he dois not lay me nay.

xix To peice he sall restoir me zet,
thocht weir be now at hand.
Althocht the number be full greit
that wald agains me stand.

xx The Lord that reignis air and lait,
sall heir and wraik them soir.
For sen na change is of their stait,
they feir not God theirfoir.

xxi vpon his freinds he laid his hands
quhilk war in couenant knit:
Of freindscheip to neglect the bands,
he passis not a quhit.

xxij Thocht weir within his hart did boill
lyke butter wer his wordis:
Althocht his wordis wer smuith as oyle,
they cut als scharp as swordis.

xxiij Cast thou thy cair vpon the Lord
and he sall nurische the.
For he we will not for ay accord,
the iust in thrall to be.

xxiiij Bot

iii Bot God sall cast them deip in pit.
that thrist for his blud alwaise.
He will na gylefull man permit.
to liue out half his dayis

[illegible] Thocht sic be quite distroide and gone
in the (O Lord) I trust:
I sall depend thy grace vpon,
with all my hart and lust.

Miserere mæi Deus miserere

Psalme lvi 1 C.

O God to me thy mercie schaw,
Quhome men wald swalou & deuoire
Ilk day they stryue to bring me law,
Wrang me soir frome hour to hour.
ij Myne enemeis day lie wald me eit,
For many do agains me feicht:
O thou maist heicht zet in this staite,
In the my hope is sureile picht.
iij I will reioice in God for ay,
Becaus his wordis at treu and iust,
And feir na quhite quhat flesch do my
To me, sen I in God do trust
iiij The wordis quhilk I my self do speik,
Ar turnet to my smart and greif
Their thochtis ilk ane tende them to wreik
On me caulles to my mischeif.
v In company conuene do they.
Keiping them secreit in their staite,
They to my steppis tak heid al way,
For quhy? to trappe my saull they wait,
vi They think they sall eschaip at last
Becaus they wirk iniquitie,

Bot

Bot thou O God in wraith doun cast,
Their wickit folck and them destroy.

viij My wandrings thou bes numbred all
And in thy bottell put my teiris,
Ar thay not writtin greit and small
As thy Register witnes beiris.
viij Quhat tyme to the I call and cry,
Myne enemeis than aback sall fle:
This knaw I maist assuritly
For God the Lord he is with me.

For this will I in God reioyce:
Betaus his promeis ar sure:
To him will I lytt vp my voyce,
Quhais word for euer dois in dure
x Andsen my traist in God dois stand,
I will mens power not feir at all,
O Lord thy vowis ar in myne hand
To the I praysis rander sall

xj For thou frō deith my saull maidis fre
And keipit my fute from slip or fall:
That I may walk Lord befoir the
With lik as licht haue ouer all.

Miserere mei Deus miserere

Psalme lvi R Po.

BE merciefull to me GOD.
be merrifull to me
For quhy? my saull in all assaultis,
sall euer traist in the.
ij And till theis wickit stormes be past,
quhilk ryse on euery syde
Vnder the schaddow of thy wiugs
my hope sall alwayis byde,

iij I

iij I will theirfoir call to the Lord.
quha is maist heich alone.
To God quha will his wark in me
bring to perfectioun.
iiij He will send doun from heuin aboue,
to saue me and restoir
From the rebukis of wickit men
that faine wald me deuoir
v God will his mercy surely send,
and constant treuth also,,
To confort me and to defend
aganis my cruell fo.
vj Allace to lang my saull dois ly,
amang thir Lyonnis kene:
That rage and fume lyke flame of fyre,
the Sonnis of men I mene
vij Quhais teith ar lyke the groundin speir,
lyke arrowis ar their wordis.
And eik their toungis in forging lies,
ar scharp as ony swordis.
viij Exalt thy self O GOD theirfoir
aboue the Heuinis bricht:
And ouer all the eirth declair
thy glorie and thy micht
ix To trappe my steppis quhair I suld pas
a snair they did lay out.
My saull was pressit doun for feir,
quhilk compast me about.
Befoir me they did deigge and cast,
a deip and vgly pit,
Bit they now fallin ar at last,
thame selfis in middis of it.

vii My hart is redy bent O God,
my hart is redy bent,
I will sing sangis and psalmes of prayse.
to the I will present:
viii Awaik my toung my greit delyte,
my vyole and my harp.
I will get vp be breke of day,
and of my God will carp.
ix I will the praise O Lord of micht
the peopill all amang,
And eik amid the Nationnis greit
of the sall be my sang.
x For thy gudnes is wondrous greit,
and to the Heuins do reiche:
The cloudes and eleiments aboue
thy faithfulnes do preiche
xi Exalt thy self O Lord therfore
aboue the Heuins hiche
And ouer all the eirth declair,
thy glorie and thy micht.

Si vere vtique iusticiam.
Psalme lviii vV Fe.

BOt is it trew O fraward folke,
do ze now iustly talk?
O sonnis of men in iudgeing thus,
do ze vprichtly walk:
ij Nay, nay, ze rather mischeif muse,
quhairto zour hartis be bent
To execute zour cruell rage,
on eirth zour tyme is spent
iij Bot quhat the wickit strangers ar,
and from the womb they stray,

Zes

Zea from their birth they lewdly erre,
and nane sa lye as they,
iiij Their subtile malice dois surmount,
the crafty Serpents speir
Quha culd the inchanter charmers auoid,
be stoppin clois hts eir,
v Brek thou O Lord the teith of sic
as do thy treuth deuoure
The iawes of the zoung Lyonnis Lord
brek doun and swage their power
vj And as the watters do decres,
away sa let them pas,
Quhen that thou dois thyne arrowes schuit
then let them brek as glas.
vij Let sik consum as dois a snaill,
quhais nature is to melt
Or lyke vntymely frute, quhais eyis
na Sonne hes sene or felt.
viij As fleische reid raw, vnmeit for meit,
till change be maid be fyre
Sa let them (Lord) faide hence as, with
a quhirle wind in thyne ire,
ix The richteous sall in hart reioyce,
thy vengeance thus to se,
And baicht his feit in sic mens blude
with pure effect sall he
x And men sall say now of a treuth,
the richteous frute may haue
Beseiking God to iudge the eirth
and zet his flock to saue.

Eripe me de inimicis meis

Psalme lii Ro.

Delyuer

DElyuer me my God of michť
From danger of myne eneme is:
and me defend in this my richt
From them that do agains me ryse
ij Delyuer me from them that haue,
Delyte to wirk iniquitie:
And from their bludy men me saue,
That seik my saull with cruelitie.

iij For lo, they wait my saull to tak
Stronge men agains me do conuene,
Notfor na fault that I did mak,
That they in me O Lord haue sene
iiij They rinne and rast for nane offence
Prepair them selfis with braggis & boistis
Ary se thair foir me my defence,
And them behald Lord God of hostis.

v O God of Israell awaik,
That thou all Nationis may sa try,
To punische them na pietí take
That thus transgres maliciously.
vj At nicht they steir and seik about,
As houngrie houds they zoule and cry,
And all the Cietie clene throughout
From place to place they seik and spy.

vij Behald their lippis sik spitefull words
Cast out as they suld seme to beir:
Within their mouth scharp edgit swords
For quhat regaird they quha dois heir
viij Bot Lord thou hes their wayis espyit
And at the same sall lauch apace.
The Hethin folke thou sall deryde
Zea mock and scorne them in their face.

ix Vis

His force their foir that wald me wrang,
I will refer O Lord to the
For thocht for me he be to strang,
Yit God will my defender be
x God will preuent me with his grace
Quhais mercy is I haue found of ald,
God will my fais illkane deface.
Sa that myne eyis sall it behald.

xj Bot stay them not, lest their decay,
My peopill suld forget and hicht,
Dispers them Lord our scheild and stay,
And bring them law be thy greit micht
xij Let them be takin in their pryde,
The sinnis of their awin mouth euin that,
Quhairto thair lippis war ay applyde,
Curses and lies then Let them prait.

xiij Consume consume them in thyne Ire,
That they hence fur th na mair be kend
That men may knaw how greit impyre,
Hes Jacobs God to the warldis end.
xiiij And they in the euning sall turne back
Lyke barking dogis quhilk youle and cry,
Quhen they rin heir and their for latk,
The toun about their pray to spy.

xv They wander sall for hounger greit,
To seik their fude with neid oppreist
Befoir they fillit be with meit,
Althocht the nicht driue them to rest
xvj Bot I will sing of thy greit power,
And eirly will thy mercy praise:
For thou hes ay bene my straug tower
And refuge in my troublous dayis.

vbis To the my only strenth I will.
Thairfoir sing Psalmes vncessantly
For God is my defence and still.
And God maist merciefull to me.

Deus repulisti vos et destru.

Psalme xl I H.

O God thou dois vs clene forsake.
and scattred vs abrode
Sic greit displesure thou did take,
returne to vs (O GOD)

ij Thy micht did muife the land so soir
that it in sounder brake,
The hurt their of O Lord restoir
for it dois bow and quaike,

iij With heuie chance thou plaguit thus.
the peopill that ar thyne,
And thou hes geuin vnto vs.
a drink of dredgie wyne.

iiij Bot zit to sik as feir thy name,
a banner thou did schaw.
That they may triumph in the same.
becaus thy word is trew

v Sa that thy micht may keip and saue
thy folk they fauour the:
That they thy help at hand may haue,
O Lord grant this to me.

vj I will reioice for God hes said,
within his haly place:
That I sall Sichem land deuyde
and Succothes vale be peace

vij Gilead is geuin in my hand,
Manasses myne besyde:

Ephraim

Ephraim the strenth of all my land
my law dois Juda gyde:
viij In Moab I will walsche my feit
ouer Edom with my scho:
And thou Palestine se thou serk,
for fauour me vnto.
ix Bot quha will bring me at this tyde
vnto the Cietie strang?
Or quha to Edom will me gyde,
so that I go not wrang.
x Will thou not God? quhilk did forsake
thy folke, thy land and Coistis:
Our weiris in hand that wald not take,
nor walk amang our hoistis.
xj Giue aide O Lord and vs releif,
from them that vs disdaine:
The help that hoistis of men can giue
it is bot all in vaine
Bot throw our God we sall haue micht,
to tak greit things in hand
He will tred doun and put to flicht,
all they that vs withstand.

Exaudi Deus deprecationem
Psalme lxi I H.

R Egaird (O Lord) for I complaine,
and mak my sute to the:
Let not my wordis returne in vain
bot giue ane eir to me.
ij From of the coistis and outmest partis
of all the eirth abrod:
In greik and anguisch of my hart
I cry to the (O God)

Vpon the rock of thy greit power
my wofull mynde repose:
Thou art my hope, my force and Touer,
my fence agains my foes
iiij Within thy Tent I lust to dwell:
for euer to indure,
Vnder thy wings I knaw richtweill
I salbe saue and sure.
v For thou O God hard my requeist,
and grantit eik the same,
And with ane heritage hes blyst.
all sic as feir thy name.
vi This sall thou grant the king alwayse,
a lyfe full lang to se:
To mony ages sall his dayis,
and zeiris prolongit be.
vij That he may haue a dwelling place
befoir the Lord for ay:
O let thy mercy treuth and grace,
defend him from decay.
viij Then sall I sing for euer still,
with prayse vnto thy name
That all my vowis I may fulfill,
and daylie pay the same.

Nonne Deo subiecta erit,
Psalme lxii W Ke.

ALthocht my Saull
hes schairply bene assaultit:
Yit towards God.
with sylenre haue I walked.
ij In guidwme alone,
all helth and hope I se.

He

He is myne helth
and my salvatioun sure,
My strang dtfence
quhilk sall for euer indure,
Theirfoir affrayid
I neid not much to be.
How lang will ze
of mischeif thus be musing,
Thairby not myne
bot zour awin deith procuring
v For ze sall be
lyke to ane rottin wall:
Zit lo how they
consult for to displace him,
And be theer leis
from dignitie to chace him
With mouth they blys
thair hartis repleit with gall.
vij Bot thou my Saull
in silence wait Gods leasure,
Quha is myne hope
my strenth and only treasure)
viij Thairfoir my fais
I neid nathing to feir.
In God the Lord
my sauing helth is certaine,
ix My gloyre dois
to him also appertaine,
He is my Rock,
I traist he will me heir
x Traist in the Lord
ze peopill sair oppressit

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Schaw him zour greif
he will it ſa redreſſit.
xj For he alone
our hope mon be and ſtay
Bot zit all ace
mens ſonnis ar mair vanitie
xij Sic lyars ar
as pretend maiſt grauitie:
Tea, vanitie
in wecht them doun will wey.
xiij Put then na traiſt
in wickit oppreſſioun
And be not vaine
nor zit vaint diſcretioun,
xiiij Gif riches grow
ſet not zour hartis thairon
God anis or twyſe,
ſpak thus within my hearing.
xv That power to him
alone wes apperteining
And that all ſuld
d[illegible]nd weill their vpon
xvi Bot thou O Lord:
to thyne thy mercy ſchawis:
And as men be,
ſa thou their warkis rewardis.

Vtique ad Deum ſilet anima mea

Pſalme lxiii T S.

O God my God I watche be tyme.
to cum to the in haiſt:
For quhy? my ſaull and bodie baith
yo thyrſt of the to taiſt,

ij And in this barran wilderneſs,
quhair watters their is none:
My fleſche is parcht for thocht of the
for the I wilſche alone.

iij That I micht ſe zit anis agane,
thy glorie ſtrenth and micht,
As I was wont it to behald
within my Table bricht,

iiij For quhy? thy mercyis far ſurmont,
this lyfe and wretchit dayis
My lippis thairfoir ſall giue to the
dew honour laude and prayſe,

v And quhiles I liue I will not faill,
to worſchip the alway:
And in thy name I ſall lyft vp,
myne hands quhen I do pray!

vi My ſaull is fild with mazrow,
quhilk is baith fat and ſweit,
My mouth theirfoir ſall ſing ſic ſangis,
as ar for the maiſt meit,

vij Quhen as in bed I think on the
and eik all the nicht tyde:
For vnder couert of thy wingis,
thou art my iokull gyde.

viij My ſaull dois ſurely ſeik to the
thy richt hand is my power
And they that ſeik my ſaull to ſtroy
them deith ſall ſone deuoure

ix The ſword ſall them deuoir ilkane
their carcaſes ſall fade,
The houngrie foxes quhilk do reik,
their pray to ſeik at neid,

x The

v The King and all men ſall reioyce,
that do pꝛoſes Gods woꝛd:
Foꝛ lyers mouthis ſall than be ſtopt
quhilk haue the treuth diſturbd.

Exaudi Deus vocem meam.

Pſalme lxiiii 1 H.

O Lꝛd vnto my voice giue eir
with plaint quhen I do pꝛay:
And rid my lyfe and ſaull from feir
of fais that thꝛeit to ſlay.

ij Defend me from that ſoꝛt of men
quhilk in diſſaitis do lurke,
And from the frowing face of them,
that all ill faitis do wirk.

iij Wha quheit their toungs as we haik ſene
meu quheit and ſchairp their ſuoꝛdis
They ſchut abꝛode their aꝛowis kene
I mene maiſt bitter woꝛds.

iiij With pꝛeuie ſicht ſchut they their ſchaft
the vpricht man to hit
The iuſt vnware to ſtryke by craift.
thay cair oꝛ feir no quhit

v A wicket wark haue they decreit.
in conſall thus they cry
To vſe diſſait let vs not dꝛeid
quhat, quha can it eſpy?

vj Quhat wayis to hurt they talk and muſe.
all tymes with their hart:
They all conſult quhat faitis to vſe
ilk dois inuent his part

vij Bot zet all this ſall not auaill,
quhen they think leiſt vpon,

God

God with his hart sall them assaill,
and wound them euerie one,
viij Their craftis & their ill toungis withall
sall wirk them selfis sic blame:
That they sall fle quhilk se their fall.
and wonder at the same.
ix Then all sall se and knaw richt weill,
that God the thing hes wrocht:
And prayse his wittie warkis and tell,
quhat he to pas hes brocht.
x Yit sall the iust in God reioyce,
still trusting in his micht:
Sa sall they ioy with mynde and voice,
quhais hart is pure and richt.

Te manet hymnus Deus in Syon
Psalme lxv 1 H.

THy prayse alone O Lord dois reigne
in Sion thyne awin hill,
Thair vowis to the they do mainteine
and thair be hestis fulfill,
ij For that thou dois their prayer heir,
and dois their to agre,
Thy peopill all baith far and neir
with traist sall cum to the.
iij My wickit deids prevaill O Lord
thy power haue ouer me:
Bot thou sall mercie vs accord,
althocht we sinfull be.
iiij Eye man is blist quhom thou did chuise
within thy Court to dwell
Thy house and Temple he sall vse:
with plesoures that excell.

Thou

vi Thou will in iustice heir vs O God,
our helth of the dois ryse,
The hope of all the eirth abrode,
and the sey coistis lykewise,
vij with strenth he is be set about,
and compast with his power,
He makis the mountaines strang and stout,
to stand in euerie stouer
viij The swelling sey is he dois asswage,
and makis their stremis full still
He dois restraine the peopillis rage,
and rewllis them at his will
viij The folk that dwell full far on eirth,
sall dreid thy signeis to sie.
Thou sall the morne and euin with mirth
mak pas with prayse to the
ix Quhen that thir eirth is chapt and dry,
and thristis moir and moir
Then with thy droppis thou dois apply
and much increis hir stoir
x The flude of God dois ouerflow
and sa dois caus to spring
The seid and corne quhilk men do sawe,
for he dois gyde that thing,
xi with weit thou dois hir forrowis fill,
quhairby hir cloudes do fall:
Thy droppis to hir then dois destill
and blys hir frute withall
xij Thou deks the eirth of thy gude grace
with fair and pleasand crop:
The cloudes destill their dew apeace,
greit plaintie they do drop

xiij The

The pasture of the desert drop
with fatnes they abound
The hillis also for ioy sall hop,
sa fertile is the ground
viiij In pastures plane the flockis do feid
and ouer all the eirth
The vales with corne sall so ereid,
that men sall sing with mirrht
Iubilate Deo omnis terra

Psalme lxvi I H.

ZEmen on eirth in God reioice,
with praise set furth his name
Ertoll his micht with hart and voice
giue glorie to the same.
ij How wonderfull O Lord say ze,
in all thy warkis thou art:
Thy fais for feir sall seik to the
full fair aganis their hart
iij All men that dwell the eirth throughout,
sall prayse the name of God:
The laude thereof the warld about.
they sall schaw furth abrode.
iiij All folk cum furth behald and se
quhat things the Lord hes wrocht
Mark weill the wondrous warks that he,
for man to pas hes brocht.
v He laid the Sey lyke heipis on hie,
thairin away they had:
On fut to pas baith fair and drye.
quhairof our hartis war glaid.
vj His micht dois reule the warld alway
his eyis all thingis behald:

All

All ſic as wald him diſobey,
be him ſalbe controlde.

viij Lea peopill giue vnto zour God,
dew laude and thankis alwayis
With iokull voice declair abzode
and ſing vnto his pzaiſe.

viiij Quhilk dois indew our ſaull with life
and it pzeſerue withall:
He ſtayis our feit ſa that na ſtryke,
can mak vs ſlip oz fall.

ix The Lozd dois pzoue our deidis with fize
gif that they will abyde
As warkmen do quhen they deſyze,
to haue their ſiluer tryde.

x Thou hes takin in the ſnair
quhair we haue bene full lang
Our loynes lykewiſe they compaſt ar
with chaines and fetters ſtrang.

xj And thou alſo dids ſuffer men,
on vs to ryde and reigne,
We went thzouch fyze and watter then,
foz verray greif and paine
Yit ſure thou dois of thy gude grace
diſpois it to the beſt:
And bzing vs out into a place,
to liue in welth and reſt.

xij Vnto thy houſe reſozt will I
to offez and to pzay:
And their I will my ſelf apply'
my vowis to the to pay.

xiij The vowis þ with my mouth I ſpak,
in all my greif and ſmart

The vowis I say quhilk I did mak,
in dolour of myne hart
xiij Brunt offring I will giue to the,
of incense and fatte rammes.
Lea this my sacrifice sall be,
of bullockis Goatis and Lambes
xiiij Cum furth and harkin heir full sone,
all ze that feir the Lord:
Quhat he for my pure saull hes done
to zow I will record.
xv Full oft I cald vpon his grace.
this mouth to him did cry.
My toung lykewise did speik apeice,
to prayse him by and by
xvj Bot gif I feill my hart within
in wickit warkis reioyce,
Or gife I haue delyte to sinne
God will not heir my voice,
xvij Bot surely God my voice hes hard
and quhat I did requyre
My prayer he did weill regaird,
and granted my desyre.
xviij All praise to him that hes not put
nor cast me out of minde
Nor zit his mercy from me schut,
quhilk I do euer finde.

Deus misereatur vestri
Psalme lxvii VV Whic

O Vr God that is Lord,
and Author of grace:
Turne to vs pure saullis,
his merciefull face

His

¶ His blyssings incres,
defend vs with micht.
And schaw vs his luke
and countenance bricht
ij That quhyles in this eirth,
we wander and walk,
Thy wayis may be knawin
in thocht, deid and talk,
iij And how thy greit luke.
toward mankynd is bent
Sen thy sauing helth,
to all folkis is sent.
iv The peopill thairfoir,
O God let them praise,
Thy wonderfull warkis,
and mercyfull wayis.
v Ya let all the warld,
baith far wyde and neir
Prayse the their Lord God,
with reuerence and feir.
vj Och let the haill warld,
be glaid and reioyce
And prayse the their God
with hart and with voice.
vij For thou sall iudge all
with iudgement maist richt.
And lykewyse on eirth
sall reule be thy micht.
ix O soueranc God,
quhais warkis pas all saule,
Let all peopill prais,
thy glorious name

x All peopill I say,
in euerie place:
Let them giue thy prayse,
and extoll thy grace
xj Sa sall thou then cans,
the eirth frute to beir,
Maist plentifully,
and euerie quhair,
xij And God euin God,
on quhome we do tak,
His blyssings sall giue,
and prosper vs all
xiij Sa then we sall seill,
Gods blyssings ilkane:
And sa of his grace.
thair sall complaine none
xiiij Then all the warldis endis,
and Countreis thrae iout,
His meruellouse power.
sall feir and redout

Exurgit Deus & discipentur inimici
Psalme lxviii T S.

LEt God aryse and then his foes,
will turne them selfis to flicht:
EPIII His enemeis then will ranne abrode,
and scatter out of sicht.
ij And as the fyre dois melt the war.
and winde blaw smuke away?
Sa in the presence of the Lord,
the wickit sall decay.
iij Bot richteouse men befoir the Lord,
sall hartiely reioice:

Thay

They ſalbe glaid and merie all
and cheirfull in their voyce.
iiij Sing praiſe ſing praiſe vnto the Lord,
quha ryds on the ſky
Extoll this name of Jah our God
and him do magnifie
v The ſame is he that is aboue,
within his haly place
That Father is of fatherleſs,
and iudge of widdowis caſe
vj Houſes he giues and Iſſue baith,
vnto the confortleſs,
He bringis bound men out of thrall
and rebelles to diſtres.
vij Quhen thou did marche befoir thy folk,
the Egiptians frome amang,
And brocht them throughe the wildernes
quhilk was baith wyde and lang,
viij The eirth did quaik, ꝑ raine pourit doſ
hard wer greit clapis of thounder:
The Mont Sinay ſchuke in ſic ſort
as it wald cleue a ſounder.
ix Thy heritage with droys of rane
abouudantly wes weſcht,
And gif ſa be it barrane ware
be the it was refreſcht.
x Thy choſin flock dois their remaine,
thou hes prepairit that place
And for the pure thou did prouide,
of thyne eſpeciall grace,
xi God will giue wemen cauſes iuſt,
to magnifie his name.

Quhen

Quhen as his peopill triumphes mak,
and purches bryte and fame:
xij For puissant kings for all their power
sall fle and take the foile:
And wemen quhilk remaine at hame,
sall helpe to part the spoyle.
xiij And thocht ze war as black as pottis,
zour hew suld pas the dewe
Quhais wingis and fedders seme to haue
siluer and Gold aboue
xiiij Quhen in this land God sall treumph,
our Kings baith heich and law:
Then sall it be lyke Salmon hill,
als quhyte as ony snaw.
xv Thocht Basan be a frutefull hill,
and in hicht vthers pas
Zit Sion Goddis maist haly hill,
dois far excell in grace.
xvj Quhy brag ze thus ze hillis maist heiche
and leip for pryde togidder.
This hill of Sion God dois lufe
and their will dwell for euer.
xvij Goddis armie is twa milionnis
of warriouris gude and strang:
The Lord also in Sinay
is present them amang
xviij Thou dids O Lord ascend on heich,
and captiues led them all,
Quha in tyme past thy cholin flocke
in presoun heipt and thrall
xix Thou maid them tribute for to pay,
and sik as did repine:

Thou bids sabdew that they micht dwell
in thy Tempill deuyne.
xx Now prayfit be the Lord for that,
he powris on vs his grace:
From day to day he is the God,
of our helth and solace.
xxi He is the God from quhome alone,
saluatioun cummis p'aine:
He is the God be quhome we schaip.
all dangers. deith and paine
xxij Thus God will wound his enemeis
and breke the harie scalpe (heid.
Of they, that in their wickitnes,
continually do walke.
xxiij From Basen will I bring sayd he,
my peovill and my scheip:
And all myne awin, as I haue done,
frome danger of thedein.
xxiiij And mak'them dipe their feit in blud
of those that hait my name:
And dogis sall haue their tounge embrud
with lyking of the same.
xxv All men may se how thou O God,
thyne enemeis dois defacc:
And how thou gaisas God and King,
into thyne haly place.
xxvi The Syngers ga befoir with ioy,
the Wiustrellis follow efter:
And in the mid dis the Damsels play,
with Tymbzell and with Taber.
xxvij Now in thy Congregationnis,
(O Israell) prayse the Lord:

And

And Iacobs haill posteritie,
giue thankis with ane accord
xxviij Their cheif was lytill Beniamin
bot Iuda maid their hoist
with Zabulon and Neptalim,
quhilk dwelt about their Coist:
xxix As God hes geuin power to the
sa Lord mak firme and sure
The thyng that thou hes wrocht in vs,
for euer to indure:
xxx And in thy Temple giftis will we,
giue vnto the O Lord,
For thine vnto Ierusalem,
sure promeis maid be word
xxxi Yea and strange kings, to vs subdewd
sall do lyke in thay dayis,
I mene to the, they sall present
their giftis of laude and prayse
xxxii He sall distroy the speirmens rankis,
thir Calues and Bullis of micht
And caus them tribute pay, and daunt,
all lic as luke to fecht
xxxiij Then sall the Lords of Egipt cum,
and presones with them bring
The Mores maist black sall streich their (handis
vnto their Lord the King.
xxxiiij Theirfor ze kingdomes of the eirth,
giue prayse vnto the Lord
Sing psalmes to God with ane consent,
theirto let all accord.
xxxv Quha thocht he ryde and euer hes,
aboue the heuins bricht

66

Let be the feirfull thunder clappis,
men may weill knaw his micht.
Heirfoir the strenth of Israell,
ascribe to God on hie:
Quhais micht and power dois far extend
aboue the cloudie skye.
O God thyne halynes and power,
is dreid for euer moir:
The God of Israell giue vs strenth,
prayse be God theirfoir

Saluum me fac Deus.
Psalme lxix I H

SAue me O God for that with speid,
the watter flow full fast:
Sa neir my saull do they proceid,
that I am fair agast
I sticke full deip in filth and clay,
quhairas I feill na ground:
I fall into sik fludes I say,
that I am lyke be dround,
With crying oft I faint and quaill,
my throte is hoarse and drye:
With lukeing vp my sicht dois faill.
for help to God on hie
My fais quhilk seik for to oppres,
my saull with hait ar led
In number sure they ar na les,
then hairis ar on my heid
Thocht for na raus they ber me soir
they prosper and ar glaid:
They do compell me to restoir,
the things I neuer had.

v Quhat I haue done for want of wit,
thou Lord, all tymes can tell,
And all the same that I commit,
to the is knawin full weill.

vj [O God) of hoistis defend and stay,
all them that traist in the:
Let na man dout or schrink away,
for ocht that chanches me

vij It is for the and for thy sake,
that I do heir this blame:
Inspyte of the, thay wald me make
to hyde my face for schame

ix My mothers sonnis my brethren all,
forsake me on a rawe:
And as a stranger they me call
my face they will not knawe.

x Wonto thy hous sic zeill I beir,
that it dois pyne me mutch
Thair checkis and taunts at the to heir
my verray hart dois grurthe.

xi Thocht I do fast my flesche to chais,
zea giue I weip and mone
Yit in my teith this geir is tast,
they pas not thair vpon.

xij Gif I for greif and paine of hart,
in sack claith vse to walke:
Then they anone will it peruert,
thairof they iest and talk

xiij I wes a talk to all the thrang,
that sat within the gait:
The drunkardis lykewise in thair sang,
of me did talk and prait,

xiij Bot the quhile (O Lord) I pray:
that quhen it plesis the.
For thy greit treuth thou will alway,
send doun thyne ayde to me.

xiiij Plucke thou my feit out of the myre
frome sinking do me keip
From sik as me persew with ire,
and from the watters deip

xv Lest with the wawis I suld be dround
and deip my saull deuour
And that the pit suld me confound
and schuit me in hir power

xvj O Lord of hostis to me giue eir
as thou art gude and kynd
And as thy mercy is maist deir.
Lord haue me in thy mynde

xvij And do not from thy seruand hyde:
nor turne thy face away
I am oppreist on euerie syde,
in haist giue eir I say,

xviij O Lord vnto my saull draw neir
the same with ayd repois:
Becaus of their greit tyrannie,
acquyte me from my fois.

xix That I abyde rebuike and schame,
thou knawis and thou can tell
For they that seik and wirk the same.
thou sers them all full weill

xx Quhen they with braggis do brek my hart
I seik for help anone:
Bot find na frendis to eis my smart,
to comfort me not one,

Bot

xxj Bot in my meit they giue me gall,
to cruell foꝛ to thynk
And giue me in my thꝛist withall,
strang vineger to dꝛynk,,
xxij Lozd turne their Tabill to a snair,
to tak them selfis then in:
And quhen they thynk full weill to fair,
then trappe them in the gern.
xxiij And let their eyis be dark and blind.
that they may nathing se:
Bot bow their backs and do them binde
in thꝛaldome foꝛ to be.
xxiiij Powre out thy wꝛaith als haist as fyꝛe
that it on them may fall:
Let thy displesure in thyne yre.
take hald vpon them all.
xxv As desert dꝛy their hous disgrace,
their ofspꝛing eik expell:
That nane theirof posses the place,
noꝛ in their Tents do dweil.
xxvj Gif thou dois strykе the man to tame.
on him they lay full soir:
And gif that thou do wound the same:
they seik to hurt him moir.
xxvij Lozd let them heip vp mischeif still,
sen they ar all peruert
That of thy fauour and gude will.
they neuer haue na part.
xxviij And dasch them clene out of the buke
of lyfe, of hop of truist
That foꝛ their names they neuerluke
in number of the iust.

xxix Thocht I O Lord with wo and greif
haue bene full soir oppzest:
Thy help sall giue me sic releif,
that all salbe redzest.

xxx That I may giue thy name the pzaise,
and schaw it with a sang.
I will extoll the same alwayis.
with yarnly thankis amang

xxxi Quhilk is mair plesand vnto the.
(much mundē his grace hes bozne
Then outher Oxe oz Calfe can be.
that hes baith huife and hozne.

xxxij Quhen sempill folke do this behald,
it sall reioyce them sure
All ze that seik the Lozd behald
zour lyfe foz ay sall dure.

xxxiij Foz quhy? the Lozd of hoistis dois
the pure quhen they complaine.
His pzesoners ar to him full deir,
he dois them not disdaine.

xxxiiij Quhairfoir the skye and eirth belaws
the sey with flude and streime:
His pzaise they sall declair and schaw,
with all that liue in them.

xxxv Foz sure our God will Sion saue.
and Judas Cicteis builde:
Mych folk possessioun thair sall haue,
hir stretis sall all be fylde

xxxvj His seruandis seid sall keip the same
all ages out of mynde:
Quhairfoir all they that luife his name,
a dwelling place sall fynde

Deus

Deus adiutorium meum intende ¶

Psalme lxx W K.

MAke haist O God to let me fre
For quhy: my fais ar feirfly bene
For help with speid I call to the,
O Lord mak haist my fais preuene
¶ Confound them quyte & pute to schame,
That seik my lauill furiously:
Let them be turnit back with blame,
That wisch me harme without cause quhy,
¶ Let them be Lord as men forlorne,
And turnit back with schame indeid,
Quhilk cry Aha, aha, in scorne.
As thocht thou could not help at neid.
¶ Bot sic as do thy treuth approue
Let those be glaid and ioy in the:
¶ And sic as thy saluatioun luke,
Say thus (O Lord thou pray sit be)
¶ Bot now (O God I still remaine
In nedynes and greit distres:
Mak haist theirfoir me to sustaine,
Delay not Lord bot send redres.

In te Domine speraui

Psalme lxxi W White

MY traist (O LORD) in the,
I haue put euer moir:
Ouch let me neuer tak the foyle,
nor schrink for schame theirfoir
¶ Bot for thy iustice saike.
me reschew and defend:
Inclyne thy gracious eir to me,
and now succour send.

¶ Be

iij Be thou my Rock maist sure
that ay I may be bald
Thou hes geuin charge to saue me sound
and art my Towre and hald,
iiij O thou my God and Lord,
from wickit handis me scheild,
And from all enemeis cruell rage
quhilk seik to mak me zeild.

v For thou art my sure hope,
on quhome I do depend
O Lord my God thou art my trust
sen cheild heid I did end.
vj Zea, from my Mothers wombe,
thou wes my stay and gyde
Thou tuke st me thence, theirfor will I,
thy prayse baith tyme and tyde,

vij As I a Monster wer,
full mony fled me fro
Zit thou wes my strenth hope and trust,
sa that I dred na fo
viij Lyke as the guschyng spring
sa sall my mouth brast out
Thy prayses and magnificence
for euer the warld about

ix And now reiect me not.
quhen agis creipis me vpon
Nor zit forlaik me in this plonge
quhen strenth and forzce is gone,
x For they haue talk on me,
quhilk seik myne vtter schame,
And they quhilk wald bereif my lyfe
deuysit haue the same.

xi Saying with courage stout.
God has him cast away:
Persew him hard, and hald him fast,
for none him succour may
xij Ouch God sum mercy schaw,
and be not far from me:
My God mak haist to help me now,
as myne hope is in the
xiij Scrylie thou my fais with schame,
kill them quha wald me kill:
Let schame and sclander bury them,
quhilk wald me harme and ill
xiiij The meane quhile pacientlie.
I will attende and wait.
Extolling euer moir and moir.
thy prayses heich and greit,
xv And thocht thy swcit mercyis,
in number pas my reich
Zit I will dayly thy Justice.
and thy sauing helth teiche
xvi I will remaine O Lord
in thy grcit strenth and micht.
I will recorde thy bountie greit,
and bring it furth to licht.
xvij My God thou hes me taucht,
euin frome my zouth thy sawill,
And hydderto I haue set furth,
thy deuyne wayis and lawis
xviij Forsaik me not now Lord,
in this my gray hoarenes,
Thy michtie power till I haue taucht
this age and their succes.

xix As for the iustice Lord,
it is indeid maist hie:
For thou hes maid wonderfull things,
O God quha is lyke the?
xx For thou hes maid me se?
full grein troublis and greik,
Bot quhen thou meindst, comfort I felt
helpe thou sendis releik,
xxi Myne honour and estait,
thou hes incressit so:
That be thy louing fate I feill,
my self comfortit tho.
xxij Thairfoir thy treuth will I,
on Viole praise my Lord,
O holy one of Israell,
my harp sall eik accord,
xxiij My lippis sall sing for ioy,
quhen I sall tune thy prayse:
Lykewise my saull be the redemped,
the same sall do alwayis.
xxiiij Also my toung sall speik
thy mercyis euer and ay
For sic as did procure my hurt
schame hes brocht to decay.

Deus iudicia tua regida.
Psalme lxxii I H

LOrd giue thy iudgements to the King
thairin instruct him weill,
And with his sonne that princely thing.
Lord let thy iustice dwell.
ij That he may gouerne vprichtly
and reule thy folke aricht,

And

And sa defend throw Equitie,
the pure that haue na micht
iij And let the Montaines that ar hie,
vnto their folk gnie peice,
And eik let lytile hillis apply,
in iustice to incres,
iiij That he may help the waik and pure,
with aid and mak them strang
And eik destroy for euer moir,
all they that do them wrang.
v And than from age to age sall they,
regaizd and feir thy micht:
Sa lang as Sonne sall schine be day,
or els the Mone be nicht
vj Lord mak the King vnto the iust,
lyke raine to feilds new mawin
And lyke to droppis that lay the dust,
and fresche the land vnsawin:
vij The iust sall flurische in his tyme,
and all sall be at peice
Wntill the Mone sall leaue to prime,
waist, change and to incres.
viij He salbe Lord of sey and land,
from schoir to schoir throwch out
And from the fludes within the land
throuch all the eirth about.
ix The pepill that in desert dwell,
sall kneill to him full thick:
And all his enemeis that rebell,
the eirth and dust sall licke.
x The Lords of all the Iles thairby,
greit giftis to him sall bring,

The

The Kingis of Saba and Arabie,
giue mony costly thing,
xi All Kingis sall seik with ane accord
in his gude grace to stand:
And all the peopill of the warld,
sall serue him at his hand.
xii For he the nedie sort dois saue
that vnto him do call.
And eik the sempill folke that haue,
na help of man at all,
xiij He sall tak pietie on the pure.
that ar with neid oppreist,
He sall preserue them euermoir,
and bring their saullis to reist.
xiiij He sall redeme their lyfe from dreid.
from fraude from wrang frō micht;
And eik their blude salbe in dreid
maist precious in his sicht.
xv Bot he sall liue and they sall bring.
to him of Sabes Gold
He salbe honorit as a King,
and daylie be extold
xvj The michtie Montaines of his land;
of corne sall beir sic throng:
That it lyke Ceder treis sall stand
in Lybanus full lang,
xvij Their Cities eik full weill sall speid
the frutes theirof sall pas:
In plentie it sall far exceid,
and spring as greine as grasse.
xviij For euer they sall prayse his name,
quhill that the Sonne is licht.

And

And think them happie throw the ſame,
all folke ſall blyſs his micht.

xix prayſe ze the Lord of hoſtis and ſing
to Iſraels God alone
For he dois euerie wondrous thing,
zea be him ſelf alone,

xx And blyſſit be his haly name,
all tymes Eternally:
That all the eirth may praiſe the ſame,
Amen, amen (ſay I)

Vtique bonus eſt Deus Iſraell.

Pſalme lxxiii T S

HOw euer it be zit God is gude,
and kynde to Iſraell:
And to all ſic as ſaikly keip,
their conſcience pure and weill.

ij Yit lyke a fuill I almaiſt ſlip
my feit began to ſlyde:
And or I wiſt, euin at a peirche,
my ſteppis away gan glyde.

iij For quhen I ſaw ſic fulliſche men,
I gruge and did diſdaine
That wickit men all thingis ſuld haue,
without turmoile or paine.

iiij They neuer ſuffer vangis nor greif,
as gif deith ſuld them ſmite:
Their bodyis ar baith ſtout and ſtraug,
and euer in gude plit.

v And fre frome all aduerſitie,
quhen vther men be ſchent.
And with the reſt they tak na part,
of plague or punſchement.

vj Thair

vj Thairfoir presumtion dois imbrace,
their neckis as dois a chaine,
And ar euin wrapt as in a robe.
with rapine and disdaine

vij They ar sa fed that euin for fat,
their eyis oft tymes out start.
And as for warldly gudis they haue.
mair then can wisch their hart.

viij Thair lyfe is mair licentious:
bosting much of thair wrang.
Quhilk they haue done to simpill men,
and euer pryde amang.

ix The heuins and the leuing Lord,
they spair not to blasphemе.
And prate they do on warldy thingis,
na wicth they do esteme.

x The people of God oft tymes turne back
to se their prosperous stait.
And all maist drink the self same cupe
and follow the same rait

xi How can it be that God say they
suld knaw and understand.
Thir warldly thingis sen wickit men.
be Lordis of sey ad land.

xij For we may sie how wickit men,
in riches still increes,
Rewairdit weill with warldly gudis
and liue in rest and peice.

xiij Then quhy do I in wickitnes,
my fameraslie refraine.
And weschе my handis with Innocentis
and cleuge my hart in vaine

And

xiiij And suffer scurges euery day,
as subiect to all blame:
And euerie morning froms my zouth,
suskene rebuke and shame.

xv And I had all maist said say they,
mislyking mine estait
Bot that I suld thy Childzen iudge.
as folke vnfortunait

xvj Then I bethocht me how I micht,
this matter vnderstand:
Bot zit the labour was to greit.
for me to take in hand.

xvij Vntill the tyme I went into,
thyne haly place and their
I vnderstude richt perfytly
the end of all thir men

xviij And namely how thou settis them,
vpon ane slypperie place:
And at thy plesure and thy will.
thou dois them all deface,

xix Then all men muse at that straunge sicht
to se how suddanely:
They ar distroyde, dispacht, consumde,
and deid sa horribilly.

xx Much lyke a dreme quhen ane awaikis
sa sa sall their welthy decay,
Their famous names in all mens sicht,
sall ebb and pas away.

xxi Zit thus myne hart was greuit then,
my mynde was much oppyest

xxij Sa found was I and ignorant,
and in this point a beist,

Let neuertheles by my richt hand,
thou haldis me alwayis faſt:
And with thy counſell dois me gyde,
to gloyre at the laſt:

xxiiij Quhat things is their thar I can
bot the in heuin aboue: (wiſch)
And in the eirth their is nathing,
lyke the that I can loue

xxv My fleſche and eik my hart do faill.
bot God dois faill me neuer
For of myne hart God is the ſtrenth
my portioun eik for euer.

xxvj And lo: all ſic as the forſake
thou ſall deſtroy illkon
And they that traiſt in ony thing,
ſauing in the alone.

xxvij Theirfoir will I draw neir to God.
and euer with him dwell:
In God alon I put my traiſt.
thy wonders I will tell.

Vt quid Deus repuliſti in perpetuum.

Pſalme lxxiiii I H.

QVhy art thou Lord ſa lang frome vs
in all this danger deip: (thus
Quhy dois thyne anger kendill
at thyne awin paſture ſcheip?

ij Lord rall the peopill to thy thocht,
quhilk haue bene thyne ſa lang.
The quhilk thou hes redemed and bocht,
frome boundage ſair and ſtrang.

iij Haue mynde theirfoir and think vpon
remember it full weill:

Thy

Thy pleſand place, thy Mont Syon,
quhair thou was wont to dwell
iij Lyft vp thy fute and cum in haiſt,
and all thy fais deface:
Quhilk now at pleſure robe and waiſt,
within thy haly place.
v Amid the Congregationnis all,
thyne eneneis roir (O GOD)
They ſet on ſignes on euery wall.
thiir banuers ſplayde abrod
vi As men with aixes hew the treis,
that on the hillis do grow,
Sa ſchyne the byllis and ſwords of thoſe
within thy Tempill now.
vij The ſyling ſawde, the caruit bordis,
the gudely grauin ſtanis
with aixes, hammers, billis and ſwords
they bait them doun at anis
viij Thyne haly place with fyrie flame,
to ground they haue doun caſt
The houſe appoyntit to thy Name,
defylit is and waiſt.
ix And thus they did within their hart,
diſpatche them out of hand,
Then brunt they vp in euerie part
Goddis houſes throw the land,
x Sit thou na ſigne of help dois ſend,
our Prophets ar all gone
To tell quhen this our plague ſall end
amang vs their is none,
xi Quhē will thou Lord anis ēd this ſchame
and quaill thyne eneneis ſtrang,

Sall they alwayis blaſpheme thy name,
and rayle on it ſa lang?
xj Quhy? dois thou draw thy hand a bak
and hyde it in thy lap?
O pluke it out and be not ſlake,
to giue thy fais a rap.

xij O God thou art my King and Lord
and euer mair hes bene,
Zea thy gude grace throw out the warld
for our gude help hes ſene
xiij The ſeyis that ar ſa deip and deid,
thy micht did mak them dry:
And thou did brake the Serpents heid,
that he theirin did dye.

xiiij Yea thou did brek the heid ſa greit,
of Quhaillis that ar ſa fell.
And gaue them to thy folk to eit,
that in the deſertis dwell,
xv Thou maid a ſpring with ſtremis to ryſ
from Rocke baith hard and hye
And eik thy hand hes maid lykwyſe
deip Reuers to be dry.

xvi Baith day & eik the nicht ar thyne,
be the they wer begun:
Thou ſetis to ſerue vs with their ſchine,
the licht and eik the Soune.
xvii Thou dois appiont the ends and coiſtis
of all the earth about,
Baith ſymmer heitis and winter froiſtis
thy hand hes found them out.
xix Think on (O God) na tyme for zet,
thy fais that the defame

And

And how the fulische folke ar set
to raile vpon thy name.
xix O let na cruell beist destroy,
the Turtill that is trew
Forzet no t alwayis in thy power.
the pure that much do rew.
xx Regaird, the Couenant and behald,
thy fais posses the land.
All sad and darke, for wone and alde,
our Realme as now dois stand
xxi Let not the sempill go away,
nor zit returne with schame,
Bot let the pure and nedie ay.
giue prays vnto the same.
xxii Syse Lord let be by the maintenit,
the caus that is thyne awine
Remember how that thou blasphemit,
art by the fulische one
xxiii The voce forzet not of thy foes,
for the presumptioun hie
Is mair and mair incrist of those,
that hait the spitefully,

Confitebimur tibi Deus.

Psalme lxxv I C.

O GOD, all laude and prayse
we will giue to the.
Of vs at all tymes,
thou sall thankit be.
ij Sen thy name is neir,
thy will without dout
Thy warkis of greit fame
declair and schaw out.

iij Quhen I (sayis God)
a meit tyme sall se
I will richt iudge,
for thocht the eirth be,
iiij with all that theirin dwell,
dissoluit and waist,
Yir pillers sall I
maist stabill and fast:

v I said to the fulis,
leirnd now and be wise
And to the peruerse,
let not zour horne ryse,
vj Lyft not vp (I sayd)
zour horne thus on hie
Nor zit with steffe neck,
speik presumteously.
vij For quhy? heich degre,
proceidis in na part
From Eist nor from west.
nor zit from desert.
viij Bot God is the Iudge,
quhs only hes power,
To thraw and cast doun,
& rais vp ilk houre,

ix For lo, in his hand,
a Coupp now hes God,
Of strange wine full mixt
quhilk he powris abrod,
The wickit ilkone,
the dreggis of that Cup
Sall doutles wring out,
and drink them all vp

vi Bot I will declair,
and schaw furth alwayse
And to Jacobs GOD
will sing laude and prayse
vij The wickit mens hornis,
in twaine brek will I
Bot the iust manis sall
be lyftit on hie.

¶ Notus in Iudea Deus,
Psalme lxxvi R P S.

IN Jurye land God is weill knawin:
In Israell great is his Name,
Se chouse Salem for his awin.
His Tabernacle of greit fame,
ix Therin to rais and Mont Sion,
To make his habetatioun
And residence within the saine.
x Thair did he brek the bowmens schaftis
Their fyris dartis sa swift of flicht:
Their scheildis & their swordis & al their craftis
Of weir quhen they wer boun to feicht:
xi Mair excellent and mair michtye,
Ar thou therfoir then Montaines hye.
Of reuenous wolfis without all richt

The stout hartit war made a pray
A suddant sleip did them confound,
And all the strang men in that fray,
Their febill handis they haue not found.
xii At thy rebuke O Jacobs God.
Horsis with Chariotes ouer trod,
As with deid sleip wer cast to ground.
xiij Feirfull art thou (O Lord our gyde)

Zea thou alone, and quha is he,
That in thy presence may abyde.
Giue anis thyne anger kendlyt be
vith Thou makis men frome heuin to heir
Thy iudgementis iust the eirth for feir,
Stillit with silence then wese.

ij Quhen thou O God beginnis to rysse
Sentence to giue as iudge of all:
And in the eirth dois interpryse,
To ridd the humbill out of thrall,
iij Certes, the rage of mortall men,
Salbe thy prayse: the remanent then,
Of their furie thou bynds withall.

iij Vow & performe zour vowis theirfore
Vnto zour Lord zour God all ze,
That round about him dwell, adore,
This feirfull ane with offerings fre.
iij Quhilk may cut of at his vantage,
The wrath of Princes in their rage.
To earthly Kings feirfull is he.

¶ Voce mea ad Dominũ clamaui.

Psalme lxxvii I H.

I With my voyce to God do cry,
with hart and hartie cheir:
My voice to God I lyft on hye,
and he my sute dois heir.
ij In tyme of greif I socht to God,
be nicht na rest I take:
Bot streichit my handis to him abrod,
my saull comfort forsuke.
iij Quhen I do think on God, indeid
my trouble then is moir:

I spake bot culd not mak ane end,
my braith was stopt so soir.
iiij Thou held myne eis sic wyse from rest
that I alwayse did wait:
With fetr I was sa sair appreist.
my flesche did me forsake.
v The dayis of ald in mynd I cast.
and oft did think vpon:
The tymes and ages that ar past
full mony zeiris bygon.
vj Be nicht my sangis I call to mynd,
anis maid thy praise to schaw.
And with my hart much talk I fynd.
my spreitis do serch to knaw.
vij Will God (say I) at anis for all,
cast of his peopill thus?
So that hencefurth na tyme he sall,
be freindly vnto vs.
viij Quhat is his gudnes clene decayde,
for euer and a day?
Or is his promeis now delayde,
and dois his treuth decay?
ix And will the Lord our God forzet,
his mercyis monyfald
Or sall his wraith incres sa hait,
his mercy to with hald?
x At last I sayd, my waikines is,
the cans of my mistrust:
Goddis michty hand can help all this,
and change it quhen he leist,
xi I will regaird and think vpon,
the wirking of the Lord:

Of

Of all his wonders past and gone,
I glaidly will record,
xij Zea, all his warkis I will declair,
and quhat he did deuyse:
To tell his factis I will not spair
and eik his counsell wise.

xiij Thy warks (O Lord) ar all vpricht
and haly all abrod:
Quhat ane hes strenth to match the micht,
of the (O Lord our GOD
xiiij Thou art a God that dois furth schaw
thy wonders euery hour:
And sa dois mak thy pepill knaw,
thy vertew and powrr,

xv And thyne awin folk thou dids defend,
with strenth and streichit arme
The Sonnis of Jacob that descend,
and Josephs seid from harme
xvj The watters Lord persaut the
the watter saw the weill
And they for feir a syde did fle,
the deiphes on trembling fell

xvij The Cludes ꝑ wer baith heich & black
did raine full planteously
The thounder in the air did craick,
thy schaftis abrod did fle,
xviij The thounder in the fyr was hard,
the lichtning from aboue
With flesches greit and men affaird.
the eirth did quaik and moue,

xix Thy wayis within the sey do ly,
thy paith in watters deip,

Yet

Yit nane can their thy steppis espay,
nor knaw thy path to keip
xxx Thou leidis thy folke vpon the land,
as scheip on euery syde
Be Moyses and be Aarons hand.
thou did them sauflly gyde.

Attendite populo meus legem meum.
Psalme lxxviii T 5.

ATtend my peopill to my Law,
and to my wordis inclyne,
My mouth sall speik strange parables,
and sentences devyne:
ij Quhilk we our selfis haif hard & leirnd
euin of our Fathers alde,
And quhilk for our instructioun
our Fathers hes vs tauld,
iij Becaus we suld not keip it cloís
from them that suld cum eftir.
Quha suld Gods power to their race praise
and all his warks of wonder
iiij To Jacob he commandement gaue
how Israell suld liue
Willing our Fathers suld the same
vnto their Childzen giue.
That they and their posteritie,
that wer not sprung vp tho
Suld haue the knawledge of the Law,
and teiche their seid also.
v That they micht haue the better hope.
in God that is aboue
And not forzet to keip his Lawis,
and his preceptis in loue.

vii Nor

viij Not being as their Fathers wes,
rebelling in Goddis sicht:
And wald not frame their wicket hartis,
to knaw their God aricht,
viiij How went the peopill of Ephraim.
their nichbouris for to spoyle:
Schutting their dartis the day of weir,
and zit they tuke the foile,
x For quhy? they did not keip with God
the Couenant that was maid:
Nor zit wald walk or leid their liues,
accroding to his traid.
xj Bot put in to obliuioun
his counsell and his will
And all his warkis maist magnificke,
quhilk he declarit still.
xij Quhat wonders to our foirfathers,
did he him self discloig:
In Egipt land within the feild,
that cald is Taneos,
xiij He did deuyde and cut the Sey,
that they micht pas at anis:
And maid the water stand als still,
as doig ane heip of stanis:
xiiij He led them secreit in a cloude
be day quhen it was bzecht:
And all the nicht quhen dark it was
with fyze he gaue them licht.
xv He bzak the Rockis in wildernes
and gaue the peopill dzink
Als plantifull, as quhen the deipis
do flow bp to the brinke,

xb Bp

xv He drew out reuers out of rockis,
that wer baith dry and hard:
Of sic aboundance that na fludes
to them micht be compaird,
xvi Zit for all this aganis the Lord,
their sinnis they did incres,
And steirit him that is maist heich,
to wraith in wilderns.
xvii They temptit him within their harts
lyke peopill of mistrust:
Requyring sic a kynd of meit
as seruit to their lust.
xviii Saying with murmuratioun,
in their vnthankfulnes:
Quhat can this God prepair for vs,
a feist in wildernes.
xix Behald he straik the stanie rock,
and fludes furthwith did flo:
Bot can he now giue to his folke
baith breid and flesch also
xx Quhen God hard this he warit wraith
with Iacob and his seid:
Sa did his indignatioun
on Israell proceid.
xxi Becaus they did not faithfully
beleue and hope that he
Culd alwayis help and succour them
in their necessitie.
xxii Quhairfoir he did command the clouds
furthwith they brake in sounder,
And raind doun Mann for them to eit,
a fude of mekill wonder.

xxiii Quhen

xxiij Quhen eirthly meen with Angels fude
wer fed at their requeist:
He bad the Eist wind blaw a way,
and brocht in the Southwest.
xxiiij And raind doũ flesch als thick as dust
and foule als thick as sand:
Quhilk he did cast amiddis the place,
quhair all their Tents did stand

xxv Then did they eit exedingly,
and all men had their fills
Sit mair and mair thay did desyre,
to serue their lustis and willis.
xxvj Bot as the meit was in their mouthis
his wraith vpon them fell,
And slew the flour of all their zouth,
and chose of Israell.

xxvij Sit fell they to their wountit sinne,
and still they did him greif,
For all the wonders that he wrocht,
they wald him not beleif
xxviij Their dayis theirfoir he schortinit,
and maid their honour vaine:
Thair zeiris did waist and pas away,
with terour and with paine.

xxix Bot euer quhen he plaguit them,
they soucht him by and by:
Remembring then he wes their strenth,
their help and God maist hie
xxx Thocht in their mouthis they did bot
and flatter with the Lord (glos
And with their toungis and in their harts
dissemblit euerie word.

For

xxxi For quhy: their hartis wer nathing.
to him nor to his traid:
Nor zit to keip or to performe,
the Couenant that wes maid,
xxxij Zit was he still sa mercyfull,
quhen they deseruit to dye
That he forgaue them their misdeidis,
and wald them not destroy
33 Yea mony a tyme he turnde his wraith
and did him self a vyse
And wald not suffer all his haill,
displesoure to a ryse,
xxxiiij Considering they war bot fleschye
and euin as awynde:
Consumes away and can not weill
returne be his awin kynde.
xxxv How oftin tymes in wildernes
did they their Lord prowoke?
How did they moue and steir the Lord
to plague them with his stroke.
xxxvj Zit did they turne agane to sinne,
and temptit God eftsone
Preserbing to the haly Lord,
quhat things they wald haue done
xxxvij Not thinking of his hand & power,
nor of the day quhen he,
Delyuerit them out of the bandis,
of the feirs enemie.
xxxviij Nor how he wrocht his miracles,
as they them selfis beheld
In Egipt and the wonders that
he did in Zoan feild,

xxxix Nor

xxxix Nor how he turnit be his power
their waters into blude
That na man micht ressaue his drink,
at Riuer nor at Flude.
xl Nor how he send them swarmis of fleis,
quhilk did them soir annoy
And fild their countrie full of froggis,
quhilk suld their land distroy,
xlj Nor how he did commit their frutes,
vnto the Caterpiller
And all their labour of their handis,
he gaue to the grasse Hopper.
xlij With hailstanis he destroyit their Vyne-
yaris that they wer all loist (zeards
And not sa much as wylde figge treis
bot he consumede with froist
xliij And zit with hailstanis anis agane,
the Lord their Cattell smote
And all their flockes and hyrdes lykewise,
with thounder boltis full fote,
xliiij He cast vpon them in his Ire,
and in his furie strang
Displesure, wraith and all euill spreitis
to trouble them amang
xlv Then to his wraith he maid away,
and sparit not the leist
Bot gaue vnto the pestilence,
the man and eik the beist,
xlvi He straik also the first borne all,
that vp in Egipt came
And all the cheif men and beistis,
within the Tents of Ham.

xlvij Bot

lj Bot as for all his awin deir folcke
he did preserue and keip
And cary it them throw wilderneß,
euin lyke a flock of scheip
lij. without all feir baith safe and sound,
he brocht them out of thrall:
Quhair as thair fais with rage of sey.
wer ouer quhelmet all.
liij. And brocht them out into the coistis
of his awin haly land:
Euin to the mont quhilk he had gote.
be his strang arme and hand.
liiij. And thair cast out the Hethen folcke
and did thair land deuyde,
And in thair Tents he set the Trybes.
of Israell to abyde.
lv. Yit for this all thair God maist heicht
they steirit and temptit still.
And wald not keip his Testament,
nor zit obey his will.
lvj. Bot as thair Fathers turnit bake,
euin sa they went astray:
Euche lyke ane bow that wald not bend.
bot slipt and start away.
lvij. And greuit him with their haill Altars
with offrings and with fyre:
And with thair Idols vehemently.
prouokit him to Ire
lviij. Quhair with his wraith began agane
to kendill in his breist:
The nocheines of Israell
he did so muche deteist:

lvi. Then forsuke he the Tabernacle,
of Silo quhair he was:
Richt conuersant with eirthlymen,
euin as his dwelling place.
lx. Then sufferit he his micht and powar,
in boundage for to stand:
And geaue the honour of his Arke,
into his enemeis hand,
lxj. And did commit them to the sword,
wraith with his heritage:
lxij. The young men wer deuorit with fyre,
Maydis had na maryage
lxiij. And with the sword the preistis also,
did perisch euer ilk one:
And not a wedow left a lyue
their death for to bemone
lxiiij. And then the Lord began to walke,
lyke ane that sleipt a tyme:
Or lyke a bailizeand men of weir
refreschit efter wyne,
lxv. with hemorroydes in the hinder parts,
he straik his enemeis all:
And put them then vnto a schame.
that was perpetuall.
lxvj. Then he the Tent and Tabernacle
of Joseph did refuse?
As for the Trybe of Ephraim,
he wald na wayse thule.
lxvij. Bot thus the Tryb of Iehuds,
quhair as he thocht to dwell:
Euin in the Nobill Mont Sion
quhilk he did luke so weill.

lxviij.

lxviij. Quhair as he did his Temple bulde,
baith ſumteauſly and ſure:
Lyke as the eirth quhilk he hes maid
for euer to indure
lxix Then choſe he Dauid him to ſerue,
his pepill for to keip:
Quhilk he tuke vp and brocht abay,
euin from the faldis of ſcheip.
lxx. As he did follow thewis with young,
the Lord did him auance:
To feid his pepill of Iſrael,
and his inheritance.
lxxi. Then Dauid with ane faithfull hart,
his flock and chairge did feid:
And prudently with all his power
did gouerne them in deid.

Deus venerunt gentes in hæreditatem
PSALME LXXIX I. H.

O Lord the Gentiles do inuaid,
thy heritage to ſpoyle
Jeruſalem ane heip hes maid
thy Temple they defoile
ij. The bodyis of thy Sanctis maiſt deir
abrode to byrdis they caſt:
The feſche of ſic as dois the feir,
the beiſtis deuoir and waiſt.
iij. Their blude throwchout Jeruſalem,
as watter ſpylt they haue:
So that their is not ane of them,
to lay their deid in graue.
iiij. Thus ar we maid a lauching ſtoicke,
all maiſt the warld throuchout:

The enemeis at vs Jest and mocke,
quhilk dwell our cosstis about
v. will thou. O Lord thus in thyne Ire,
agains vs euer burne?
And schaw thy wrath als hait as fyre,
thy folcke for to consume.
vj. Upon thy pepill powre the same.
quhilk did the neuer knaw:
All Realmes quhilk call not on thy name
consume and ouerthraw.
vij. For they haue gote the vpperhand
of Jacobs seid distroyid:
His habitatioun and his land.
they haue left waist and vayde.
viij. Weir not in mynde our former facte
with speid sume pitie schaw:
And ayd vs Lord in all assaultis
for we ar waik and law.
ix. O God that giuis all helth and grace,
on vs declair the same:
Wey not our warkis, our sinnis deface,
for honeur of thy Name.
x. quhy sall the wickit still alway,
to vs as pepill dumme:
In thy reproche reioyce and say.
quhair is thair God becume
Requyre, O Lord as thow sies gude,
befoir our eis in sichs:
Of all thir thy seruandis bluide
quhilk they spilt in dispichs.
xj. Mesaue in thy sicht in haist.
thy clamours greif and wpane.

Of sik as ar in pyesoun cait,
sustening Armis strang.
Thy force and strenth to celebrate
Lord let them out of band?
Quhilk vnto deith ar destinate,
and in their enemeis handis.

℣. The nemouns quhilk haue bene sa bald
as to blasphemе thy Name:
Ians their iuppis with sewin fald,
repay againe the same.

℣. Sa we thy folcke thy pastour scheip.
will prayse the euer mair
And teiche all ages for to keip
for the lyke prayse in stoir.

qui Regis Israell intende.

PSALME LXXX R. P.

O Pastour of Israell
lyke scheip that dois leid:
The Image of Joseph
aduert and take heid:
That sittis betwene
the Cherubins bricht.
Appeir and now to schaw
to vs thy great micht.

℣. Before thy folcke Ephraims
Beniamin of ald:
And Dryue of mannasses
the flock of thy fauld.
Awalke anis vpreir,
thy pusance maist strang:
And eirn saue vs, Lord,
thow tarys to lang.

iij. O greit God Eternall,
our strenth and our stay,
Returne and restoir vs
without mair delay:
And let schyne on vs
thy countenance cleir
So sall we be saif,
and schrink for na feir.

iiij. O Lord God of armeis?
thy folcke to consume;
How lang at their prayers,
sall thyne anger fume?

v. Thou feidis them with breid.
of weiping and wo:
Teiris largely to drink.
thow gauis them also.

vj. Thow settes vs the haitred
and stryfe to susteine:
Of all our nixt Nichtbouris
our harmis that haue sein.
And our fais richt glaid
of our schame and wrang.
With taunting vs mocke
them selfis all amang.

vij. O Lord God of armeis
our strenth and our stay:
Returne and restoir vs:
without mair delay.
And let schyne on vs
thy countenance cleir,
So sall we be saif
and schrinke for na feir.

viij. A wine out of Egipt
thow broght with greit cure,
Thow cast out the Gentilis
and plantit it sure
ix. Thow chengit the ground
and ruttit it so?
That all the haill Land,
it fild to and fro.
x. With the schawdow theirof,
the Montains wer cled
And lyke the tall Ceders
hir branches did spred.
xi. Hir buchs to the sey,
farr furth did scho streiche:
And grafts to the flude
Euphrates outreiche
xij. Quhy hes thou broke doun then
hir hedges sa fair:
Till all that pas by hir,
haue pluke hir full bair
xiij. The Boar of the wod
hes hedge up at will:
And beistis of the feild,
their belleis they fill.
xiiij. O greit God of armeis,
our strenth and our stay:
Returne we beseik thee,
without mair delay:
Considder from heuin,
and se this soir cace.
And visite this vine.
quhilk all men disgrace.

℣. And visite the vinezaird
and feild quhair it stude
Quhilk thy richt hand plantit,
quhen it was bot rude,
And of the zoung budde,
sum pietie, Lord take
Quhilk thow for thy selfe,
maist strang did anis make.

℟. Quhilk now all doun beittit,
is brunt up with fyre
As peple quhilk perische
at thy frowning Ire.

℣. Bot zit on that man
let thyne hand be knawin,
Quhilk be thy richt hand,
thow choise for thyne awin,
On the Sone of man (Lord)
thy nucht now declair
For thy self sa potent,
quhom thou did prepair.

℟. We sall not turne backe
from the than no moir,
Bot thy Name
sa sall we Imploir.

℣. O Lord God of Armeis
our strenth and our stay
Conuerte and restoir vs
without mair delay
And let schyne on vs
thy countenence cleir.
So sall we be saif
and schrinke for na feir.

Exclame

Exultate Deo adiutorio nostro.

PSALME Lxxxi. R. P.

TO God our strenth maist comfortabill.
With merie harmonie and reioyce,
To Jacobs God maist amiabill
Make melodie with cheirfull voice,
Bring hidder now the Psalmes,
The Tymbrell with Schalmes,
Bring hidder now let lie
The Harpe full of plesure,
With Viole in mesure,
That weill can aggre.

At our feist day (as wer wontit)
Let blaw the trumpets merily,
The feist day of the month appointit,
Thus to be keipit Solemnitie.

For (as tryme, hes ferue it)
Israell obserue it
This statute of ald:
And this is the ordour
Quhilk their God to honour
Jacobs seid did hald.

He laid his Law vnto his linage
Of Joseph parting from the land
Of Egipt quhair I hard a langage,
Vncouth and strange to vnderstand,

Then my force vpreiring:
From the burdings beiring,
His schulders I tuke:
And eik the Taskmaister,
The pottis and the plaister
His handis then forsuke.

viij. Thow calledſt, being wrocht at vnder,
And I rid the from diſtres:
within the ſecreit of my thunder
I hard thy grugeings mair and les
I did alſo proue the
My gudenes aboue the
Quhen thow dids miſtruſt,
At Meriba thy ding:
For waters prouyding,
To ſerue the at laſt

viij. Harkin my pepill I aſſure the,
O Iſraell (gif thow wald heir)

ix. Thow ſuld let na ſtrange God allure the
Nor vther Gods worſchip or feir

x. For I am the Eternall,
Thy greit God ſuppernall,
Quhilk from Egipts thrall
Haue brocht the ſa faithfly:
Thy mouth oppin largely,
And fill it I ſall.

xj. Bot zit my pepill quhome I chuſet
My voyce they wald not heir I ſay
And Iſraell proudly refuſit,
On me their liuing Lord to ſtay:

xij. Thairfoir I leaue thame
Euin as their hartis geaue them
To ſerue their Ingyne:
After lewd Intyſings
Of their awin deuyſings,
Sa did they declyne.

xiij. Och gif my folcke had not forſakin,
To harkin vnto me thaſe dayis:

Och

Och, gif that Israell had takin
Gelyte to walk in my trew wayis,
xiiij. Then culd I had reasoun
In a littill ieasoun
Their fais to suddew:
And myne hand haue turnit.
Upon thai as spournit
My Sanctis to persew.
xv. The haters of the Lord suld neuer.
Bot kanter him be force constraind:
And a maist prosprous tyme for euer.
Suld to my pepill haue remaind,
xvj. Thow suld than haue fed
With maist fynest quheit breid,
Euin at thyne awin will:
And with the sweit honie
Of the Rocke sa stante,
I wald the fulfill.

Deus stetit in Sinagoga Deorum.

PSALME LXXXII. I. H.

Amid the prayse with men of micht,
the Lord him selfe did stand,
To pleid the caus of trewth and richt
with Judges of the land.
ij. How lang, said he, will ye proceid
fals Judgement to awaird:
And haue respect for lufe of meid,
the wickit to regaird?
iij. Quhair as of dew ye suld defend
the Fatherles and waik:
And qnhen the pure man dois contend,
in Judgement Justly speik.

iiij. Gif

iij. Gif ze be wyse defend the cause,
of pure men in their richt:
And ridde the meddie from the clawes,
of Tyranis force and micht.

v. Bot nathing will they knaw or leirne
in dane to them I talke:
They will not se or ocht deserne
bot will in darknes walke.
For le suttin now the tyme is cum
that all thingis fall to nocht
And ly thy lawis bandy all and dum,
for gane is laild and bocht.

vj. I had decreit it in my sicht,
as Gods to take zow all
And childzeu to the maist of micht,
for lufe I did zow call.

vij. Bot not withstanding ze sall die
as men and la decay:
O Tyranis I sall zow distroy
and pluke zow quyte away

viij. Up Lord & let thy strenth be knawin
and Judge the warld with micht
For quhy) all nationis ar thyne awin
take them as thy richt.

Deus qnis similis eric

PSALME LXXXIII. R. P.

GOd for thy grace,
thow keip no moir silence:

ij. Leis not O GOD,
nor hald not thy peice no moir.
For le thy fais
with cruell violence,

Conspyrit ar,
with ane hiddous rair.
In this thair rage
thir Rebellis brag and schout
And they that hait
the maist maliciously.
Agains thy mycht
their heids haue raisit on hie
iij. For to oppres
thy pepill they pretend
With subtill slicht
and mouse consperacie.
For sik as on
thy secreit help depend.
iiij. Go to say they,
and lat vs vtterly,
This Nations
rute out from memowie:
And of the Name
of Israell let neuer
Farther be maid.
na mentioun for euer.
v. Conspyrit are
with cruell hartis and fell
Thus agains the
togidder in a band.
vj. The Edomites
that in thair Tents do dwell,
And Ismaelites
Joynit with them to stand:
The Moabites
vpon the vther hand.
With the ylond race
of Agarenes togidder

Assemblet ar
and wickitly conspires.
viij. Geball, Ammon
and Amalecke all thre:
Marche furth,
Ilk ane with his garrisoun
The Philistins
foremest they think to be.
The indwellers
of Tyre with them ar boun
viij. Assure also,
is their companzeoun:
With the Childzen
of Lote to be arrayit
In their suppoirt,
his banner is displayit
ix. Do thow to them,
as thow did to the Hoist:
Of Madian:
Jasin and Sisara
x. At Ryson stoude.
In Endor lykes thy loist
To doung the land
quhair as their body is lay
xj. Lyke Oreb Zeb,
Zeba and Zalmanna,
So mak thow them:
euin their maist michtie pryncis
And all the cheif
rewlers of their prouinces
xij. Quhilk said let vs
In herrit as our awin:
Gods mansiounis.
xiij. My God mak them sobe,

Lyke

Lyke rolling quhaillis,
or the ruble blawin
Befoir the wind,
xiiij. As fyre the wods we sie,
Dois burne and kaine
deuoir on Montains hie
The hedder croppe.
xv. Sa let thy tempest chais them,
And thy quhyrill wynd
with terrour sa defaice them
xvj. Their faces Lord,
with schamefulnes fulfill
That they may seik,
thy Name in mynd to pyrse
xvij. Confound it let
them be, and euer still
Perit with wo:
zea mak them schamde and schent.
xviij. And let them knaw
that thow art permanent:
That Iehoua,
thy Name alone pertinis
To the ouer all
the eirth quhais glorie reignis.

Quam dilecta Tabernacula tua

PSALME LXXXIIII. I. H.

HOw plesand is thy dwelling place,
O Lord of Hoists to me!
The tabernacles of thy grace,
how plesand Lord they be!
ij. My saull dois lang full soir to ga,
into thy Courts abyde:
My hart dois lust my, flesche also,
in the thee leuing God.

iij. The Sparzowis find a rowme to reſt
and ſaue them ſelf from wzaik:
And eik the Swallow haue a neſt,
quhairin to keip hir zoung.
iiij. Thir birdis full neir thyne Alter may
haue place to ſit and ſing.
O Lozd of Hoſtis thow art, I ſay.
my God and eik my King

v. Och they be bliſſit that may dwell
within thy hous alway ſe.
For they all tymes thy factis do tell,
and euer giue the pzayſe.
vj. Zea happy ſure lykwyſe ar they.
quhais ſtay and ſtrenth thow art
Quhilk to thy hous do mynde the way.
and ſeik it with their hart

vij. As they go throuch the vale of trirzs
they digge vp fountaines ſtill.
That as a ſpzing it all appeiris,
and now their pits doys fill.
viij. From ſtrenth to ſtrenth they walk full
na faintnes their ſalbe (ſaſt,
And ſa the God of Gods at laſt,
in Sion they do ſe

ix. O Lozd of Hoſtis to me giue heid.
and heir quhen I do pzay:
And lat it thzow thy eirs pzoceid
O Jacobs God I ſay.
x. O Lozd our ſchetld of thy gude grace
regard and ſa drawe neir:
Regaird I ſay, behald the face.
of thyne a noyntit heir.

x Fo^r quhy^r within thy Courtis ane day
is better to abyde:
Then vther quhair to keip o^r stay,
a thousand dayis besyde,
xi Muche rather wald I keip a dure.
within the house of God
Then in the Tents of wickitnes
to settell myne abode
xii For God the Lo^rd our licht and schield.
will grace and wo^rschip giue:
And na gude thing salbe withheld
frome them that purely liue
xiii O Lo^rd of Hostis that man is blyst.
and happy sure is he:
That is perswadit in his breist,
to traist all tymes in the.

Benedixisti Domine terram tuam.
Psalme lxxxv W Ke.

O Lo^rd thou lufit hes thy Land:
And brocht furth Jacob w^t thy hand
Quha was in thyraldome strait,
Thy peopillis sinnis sa greit and hudge
Thou couerit hes and did not iudge.
Thy mercyis wer sa greit
ii Thyne anger then and wraith sa hait:
Thou did remit and hes for3et:
Sik was thy tender lufe,
O turne vs then God of our strenth.
Releis thyne ire, and now at lenth
Let our distres the mufe.
iii Will thou be wraith with vs for ay,
will thou prolong thy wraith (I say)

And that from age to age
Will thou not turne vs vp to raise
That we thy Peopill may the prayse.
And that with greit curage.

ij Thy mercy Lord, to schaw vouchsaik,
That thy Saluatioun we may haue,
Bot harkin now I will:
And heir quhat God him self dois say,
Quha peice befoir his Saints dois lay,
Lest they suld turne to ill.

v Now certanely, his help is neir
To sic as do in deid him feir,
And bliſſis still our Land:
Lo treuth and Mercy baith do meit
His richteousnes and peice do greit.
And baith ioyne hand in hand.

vj For treuth sall from the eirth bud out
From herein richteousnes na dout.
Zea, God sall giue gude stoir:
Da that our Land sall giue incres
And richteousnes toward him preis,
Quha sall still mareh befoir.

Inclina Domine aurem tuam.
Psalme lxxxvi I H.

LOrd bow thyne eir to my requeſt,
and heir me by and by:
With greuous paine and greif oppreſt
full pure and waik am I.

ij Preserue my saull beraus my way,
and doings haly be:
And saue thy Seruand, Lord, I pray,
that puttis his traist in the.

iij Thy

iij Thy mercy Lord, on me erpres.
defend me eik withall:
For throuch the day I do not ceis.
on the to cry and call
iiij Comfort (O Lord) thy Seruandis sauls
that now with paine is pynde:
For vnto the Lord I extoll,
and lift my saull and mynde.

v For thou art gude and bountefull,
thy giftis of grace ar kie:
And eik thy mercie plenty full,
to all that call on the
vj O Lord lykewise quhen I do pray,
regaird and giue ane eir:
Mark weill the wordis that I do say,
and all my prayers heir.

vij In tyme quhen troubill dois me muke
to the I do complayne
For quhy? I knaw and weill do pruke:
thou answeris me agane.
viij Amang the Gods (O Lord) is none,
with the to be compaird:
And none can do as thou alone,
the lyke hes not bene hard.

ix The Gentles and the Peopills all,
quhilk thou did mak and fraime.
Befoir thy face on kneis will fall,
and glorifie thy name.
x For quhy? thou art so much of mycht,
all power Lord, is thyne allwin:
Thou wirkis wonders still in sycht,
for thou art GOD alone.

xj O teich me (Lord) thy way and I
sall in thy treuth proceid,
O ioyne my hart to the sa nye,
that I thy name may dreid.
xij To the, my God will I giue praise,
with all my hart (O Lord)
And glorifie thy name alwyis,
for euer throuch the warld
xiij For quhy? thy mercy schawit to me,
is greit and dois excell:
Thou settis my saull at libertie,
out from the lawer hell.
xiiij O Lord the proude aganis me ryse,
and heips of men of mycht:
They seik my saull, and in na wyse
will haue the in thair sicht.
xv Thou Lord art mercifull and meik,
full slack and slaw to wraith:
Thy gudnesse is full greit and eik.
thy treuth na measure haith,
xvj O turne to me, and mercy grant,
thy treuth to me applay:
O help and saue thy awin Seruand.
thy handmaidis Sone am I.
xvij On me sum signe of fauour schaw,
that all my fais may sie:
And be schamit becaus (LORD) thou
dids help and comfort me.

Fondamenta eius in montibus Sanctis.

Psalme lxxxvii I H.

THe Cietie sall full weill indure.
hir ground wark still dois stay.

Vpon

Wpon the haly hillis full sure,
it can na tyme decay
ij God lufis the gaitis of Syon best;
his grace dois their a byde
He lufis them mair then all the rest
of Jacobs Tents besyde.
iij Full glorious things reportit be.
in Sion and a byode:
Greit things I say, ar sayd of the
thou Cietie of our God.
iiij On Rahab I will cast ane eye,
and beir in mynd the same:
And Babylon sall eik apply,
and leirne to knaw the same
v To Palestine and Tyre also,
with Ethiope lykwise:
A Peopill ald, full lang a go,
wer borne and their did rysе
vj O Syon they sall say abrode:
that diuers men of fame:
Haue their sprung vp, and the hye God,
hes foundit fast my name.
vij In their recordis to them it sall,
throuch Gods deuise appeir:
Of Syon that the cheif of all
had his beginning their.
viij Their Minstrels all with sic as sings:
sall prayse the Lord with glie
For of delychte my plesand springs.
ar compast all in the.

Domine Deus salutis meæ.

Psalme lxxxviii W Ke

Dith O God

O God of my Salvatioun,
I day and nicht befoir the fall:
O let my Supplicatioun,
Of the be hard quhen I do call

ij For euills do my sawll sa fill,
My lyfe neir the graue is thrown
With sic as fall the pit vntill
I numbred am, and strenth haue none,

iij Amang the deid a man maist fre
As ane in graue alredy slaine:
Quhome thou estimes na mair to be,
Bot quyte cut of as ane maist vaine

iiij In deip profound thou hes me cast,
Quhairin the darkfull deip I ly:
The wraith sa laid on me thou hes,
That overcum with greif I cry,

Sic as me knew thou hes drawen back,
Quhais lufe is turnit to greit hait,
I am schuit vp all help I lack,
For to redres my dreidfull stait.

vj My visage dois my greif declair
To the I cry Lord, day by day
My hands to the I streche with cair,
Bot zit can haue na rest nor stay.

vij Will thou schaw wonders to the deid?
Sall deid men ryse to praise thy Name?
Sall in the graue thy lufe be spred?
With faithfulnes my deith weill haime.

viij Thy wondrous warkis for to repeit,
Sall they in darknes deip be knawin?
Or sall thy richteousnes sa greit,
In a forzettin Land be schawin,

ix To

ix To the (O Lord) lang cryde I haue,
And early sall I cum to pray:
Quhy dois thou stay my saull to saue,
And turne thy face from me away?
x I am afflictit to the deith,
Alway is in dreid of lyfe in dout:
Thy wraith I feill at euery braith
Thy feir almaist hes worne me out.
xi Lyke watter they me closit round,
Becaus I suld not from them flyde.
My lufers harts thou hes vp bound
And myne acquentance deid him hyde.

Misericordias Domini in eternum.

Psalme lxxxix I H.

TO sing the mercyis of the Lord,
my toung sall neuer spair
And with my mouth frome age to age
thy treuth I will declair
ij For I haue said that mercie sall.
for euer in air remaine,
In that thou dois the heuins stay,
thy treuth appeiris plaine.
iij To myne Elect (say is God) I maid,
a Couenant and behest,
My Seruand Dauid to perswade
I swore and did protest.
iiij Thy seid for euer I will stay.
and stablische it full fast.
And still vphald thy throne alway
frome age to age to last.
v The heuins schaw with ioy and mirth
thy wondrous warkis, O Lord,

thy

O God of my Salvatioun,
I day and nicht befoir the fall:
O let my Supplicatioun,
Of the be hard quhen I do call

ij For euills do my saull sa fill,
My lyfe neir the graue is thrawne
With sic as fall the pit vntill
I numbred am, and strenth haue none,

iij Amang the deid a man maist free
As ane in graue alredy slaine:
Quhome thou estimes na mair to be,
Bot quyte cut of as ane maist vaine

iiij In deip profound thou hes me cast,
Quhairin the darkfull deip I ly:
The wraith sa laid on me thou hes,
That ouercum with greif I cry,

Sic as me knew thou hes drawen back,
Quhais lufe is turnit to greit hait,
I am schuit vp all help I lack,
For to redres my dreidfull stait.

vj My visage dois my greif declair
To the I cry Lord, day by day
My hands to the I streche with cair,
Bot zit can haue na rest nor stay.

vij Will thou schaw wonders to the deid?
Sall deid men rise to praise thy Name?
Sall in the graue thy lufe be spred?
With faithfulnes my deith weill flaime.

viij Thy wondrous warkis for to repeit,
Sall they in darknes deip be knawin?
Or sall thy richteousnes sa greit,
In a forzettin Land be schawin,

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My Seruand Dauid to perswade
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iiij Thy seid for euer I will stay.
and stablische it full fast.
And still vphald thy throne alway
frome age to age to last.
v The heuins schaw with ioy and mirth
thy wondrous warkis, O Lord.

thy

Thy Sanctis within thy Kirk on eirth,
thy faith and treuth reȝord
vj Quha with the Lord is equaill then,
in all the cloudes abȝode:
Amang the Sonnis of all the Gods
quhat ane is lyke our God:
vij God in assemble of his Sanctis,
is greitly to be dred:
And ouer all that dwelt about,
in terrour to be had.
viij Lord God of Hostis in all the warld,
quhais strenth is lyke to the:
On euerie syde maist michtie Lord
thy treuth is sene to be.
ix The raging Sey be thyne auyse:
thou reulis at thy will:
And quhen the waues theirof aryse
thou makis them calme and still
x As a man slaine sa Egipt Land.
hes thou subdewit (O LORD)
Thy fais with michtie arme and hand,
thou scatred hes abȝode.
xj The heuins ar thyne & still haue bene,
lykewise the eirth and land
The warld with all that is therin,
thou fȝmit with thy hand
xij Baith north & south, thou Lord alone,
thy self dids mak and fȝame.
Baith Tabor Mont and eik Hermon,
reiȝce and pȝayse thy name.
xiij Thyne arme is strang and full of power,
all micht therin dois ly,

The

The strenth of thy richt hand ilk hour
thou liftis vp on hye:
xiiij In richteousnes and equitie,
thou hes thy lait and place:
Mercy and treuth ar still with the,
and go befoir thy face.
xv Thy folke ar blyst that knaw ariche:
to ioy in the O God:
For in the fauour of the licht
they walkis full saif abrode.
xvj Lord, in thy name reioyce they sall,
and that froune day to day
And in thy richteousnes with all
exalt them selfis alway,
xvij For quhy? their glorie strenth & ayde,
in the alone dois ly:
Thy gudnes eik that hes vs stayd,
sall lift our horne on hye.
xviij Our strenth that dois defend vs well
the Lord to vs dois bring:
The haly one of Israell,
he is our gyde and King.
xix Thy will vnto thy Sanctis sumtyme,
in visionnis thou did schaw:
And thus then did thou say to them,
thy mynd to mak them knaw,
xx A man of micht haue I erect
your King and gyd to be:
And set vp him quhome I elect,
amang the folke to me
xxi my seruand Dauid I appoynt,
quhome I haue seirchit out

And

And with thy haly Oyle annoynt:
him King of all the rout.
xxij Thairfoir my hand is redy still,
with him for to remaine:
And with myne arme also I will.
him strenthym and sustaine.
xxiij The enemeis sall not him oppres,
they sall him not deuoure:
Nor zit the sonnis of wickitnes,
of him sall haue na power
xxiiij His fais lykewise will I destroy,
befoir his face in sicht:
And they that hait him plague will I.
and stryke him with my micht.
xxv My treuth and mercy eik with all,
sall still vpon him lye:
And in my name his hozne eik sall.
be liftit vp on hye,
xxvj His Kingdome I will set to be.
vpon the sey and sand
And eik the rynning floudes sall he
imbrace with his richt hand,
xxvij He sall depend with all his hart,
on me, and thus sall say:
My Father and my God thou art
my Rock of helth and stay,
xxviij As my first bozne I will him tak
of all on erth that spzingis:
His micht and honour I sall mak
aboue all warldly Kingis,
xxix My mercie salbe with him stik
foz euer to indure

My

My faithfull Couenant I will,
to the keip firme and ſure.
xxx And eik his ſeid will I ſuſtane
for ay baith ſure and faſt,
Sa that his Throne ſall ſtill remaine,
quhile that the heuins do laſte
xxxi Gif that his ſonnis forſake my Law,
and ſa beginne to ſwarue
And of my Judgements haue nane awe
nor will not them obſerue.
xxxii Or gif they do not vſe aricht
my Statutes to them maid:
And ſet all my Commandementis licht,
and will not keip my traid.
xxxiii Then with the rod I will begin,
their doings to amend:
And ſa with ſcurgeing for their ſinne:
quhen that they do offend
xxxiiii My mercy zit and my gudnes,
I will not take him fra.
Nor handill him with craftines,
and ſa my treuth forgo.
xxxv Bot ſure my Couenant I will hald,
with all that I haue ſpoke
Na worde the quhilk lyppis haue tald
ſall alter or be broke.
xxxvi Anis ſwoze I be my halynes
and that performe will I
with Dauid I ſall keip proueis
to him I will not lye.
xxxvii His ſeid for euer mair ſall reigne,
and eik his Throne of micht,

As

As dois the Sone it sall remaine,
for euer in my sicht
xxxviij And as the Mone within the Sky,
for euer standis fast:
A faithfull witnes from on hye,
sa sall his Kingdome last,
xxxix Bot now O Lord thou dois reiect,
and now thou changes cheir:
Tea, thou art wraith with thyne elect,
thyne awin annontit deir
xl Thy couenant with thy Seruand lo,
Lord thou hes quyte vndone:
And doun vpon the ground also,
hes cast his royall Croune.
xlj Thou hes his hedge plukt vp with micht
thou did his wallis confound
His bulwarkis thou hes bet done richt,
and brocht them to the ground.
xlij That he is sair distroyit and torne,
of cummers by thrcuchout:
And sa is made a mock and scorne
to all that dwell about.
xliij Thou their richt hand hes liftit vp
that him sa sair anoy:
And all his fais that him deuoir,
lo, thou hes maid to roy.
xliiij His sword thou hes maid dull & blunt
sa that he may not stand:
Befoir his face as he was wont,
nor haue the vpper hand,
xlv His glorie thou hes maid to waist,
his throne, his ioy and myrth

Be the is ouerthawin and cast
full law vpon the eirth.
xlvi Thou hes cut of and maid full schort,
his zouth and lustie dayis:
And raisit of him ane ill report,
with schame and greit dispraise.
xlvij How lang away from me O Lord,
for euer will thou turne:
And sall thyne anger still alway,
as fyre consume and burne?
xlviij O call to mynd remember than,
my tyme consumes fast:
Quhy hes thou maid the Sonis of men,
as things in vain to waist?
xlix Quhat man is he that liues heir,
and deith sall neuer sie?
Or from the hand of hell his saull,
sall he delyuer fre:
l Quhairas (O Lord) thyne ald gudenes,
sa oft declaird before:
Quhilk be thy treuth and vprichtnes,
to Dauid thou hes swore.
li The greit rekukis to mynd Lord call,
that on thy seruandis ly:
The railling of the peopill all,
beir in my breist do I.
lij For quhy? O Lord behald thy fais,
blasphemit haue thy name:
In that their steppis quhome thou hes chose,
and oyntit thy defame.
liij All prayse to the O Lord of hostis,
baith now and eik for ay:

Thrice

Throuch ſkye and eirth in all the Coiſtis
amen, amen I ſay.

Domine refugium factus es nobis.

Pſalme xc. W Kc.

O Lord thou hes bene our refuge,
and keipt vs ſaif and ſound
Frome age to age as witnes can,
all we quhilk trow it found.

ij Befoir the Mountaines wer furth brocht,
zea thou the eirth dids fraime.
Thou wes our greit eternall God,
and ſtill ſalbe the ſame.

iij Thou dois bain men ſtryke doun to du
thocht he be in his flour,
Againe thou ſayis, zea Adams Sonnis,
returne to ſchaw zour power.

iiij For quhat is it a thouſand zeiris,
to count them in thy ſicht
Bot as a day quhilk laſt is paſt.
or as a watch be nicht.

v They ar ſa ſone as thou dois ſtrome
euin lyke a ſleip or ſchad
Or lyke the graſſe quhilk as we knaw,
betymes away dois fade

vi With pleaſand dewis in brek of day,
it growis vp full grene
Be nicht cut doun, it widders as
na bewtie can be ſene.

vij O LORD, how ſair do we conſume
in this thy wraith ſa haitt
Be feir thy furie be ſa feirs,
that deith ſalbe our lote,

viij Thow hes sa markit our misdeids,
that they ar in thy mynde
Our secrett sinnis ar in thy sicht
as thocht nane grace suld fynde.

ix For quhen thyne anger kendlet is,
our dayis consumes furthwith
Then end our zeiris as thochtes maist vaine
quhilk haue in them na pith.

x The dayis of man we finde to be,
of zeiris ten and threscoir:
And thocht in that sum be natures strong
atteine to lyue ten moir.

xi Yit is their strenth (brag quhat they list
bot labour greit and cair
And pallis hence to haist their end
zea they them selfis bewaire.

xij Tit quha regairdis weill the power,
of this thy wrayth sa greit
All sic trewly as do the knaw
thy plagues quhen thou dois threit

xiij Teiche vs thairfoir to count our dayis
that we our hartis may bend:
To leirne thy wisdome and thy treuth
for that suld be our end

xiiij Turne zit agane O Lord how lang,
will thou be angery still?
Be mercifull vnto thy flocke.
and grant them thy gude will.

xv Och, fill vs with thy mercyis greit,
in the sweit morning spring
Sa we reioyce sall all our dayis,
and eik be glaid and sing.

xvi We

xvi Declair eft sones sum signe of luke,
thy scurges to asswage:
And for the zeiris of our distres,
sustening sic great plagues

xvij Schaw furth thy mercy thyne awin
vnto thy seruand deir: (warld.
And let thy glorie to their seid,
for euer mair appeir.

xviij And let the bewtie of the Lord.
vpon vs still remaine
Lord, prosper thou our handie wark,
and still the same mainteine.

Qui habitat in adiutorio altissimi
Psalme xci W K.e

QVha sa with full intent and mynd
in God maist hich him self dois stay
His michty power that man sall fynd,
A sure defence to be alway

ij And now say to the Lord will I,
O thou mynne hop and fort maist sure.
He is my God thus will I cry
My traist in him sall still indure

iij He surely will the frely set,
Far from the craftie hunter snair
So that thou neidis not feir the net,
Nor zet for plagues na qusnte to eair.

iiij Vnder his wingis he will the hyde
And their the keip full weill sall he
The to defend on ather syde,
His treuth sall still thy buckler be

v Thou sall not neid to be dismaid
For ony feir to cum be nicht,

Nor of the Arrow be affrayde,
Quhilk furth is schot, quhen it is licht.
Nor zit the Pestilence to feir,
Quhilk in the darke dois muth annoy.
Nor zit of the plague at none day cleir
Quhilk dois full oft greit heips distroy.

vij. A thousand at thy feit sall fall,
And at thy richt hand thousand ten.
Bot vnto the no harme at all,
Sall anis so much as tuitche the then
viij. Thyne eyes sall certanely behald,
Quhat recompence the wicksit haue
For that the Lord as the strang hald.
Thou hes him maid thy saull to saue.

ix. Thair sall nane ill the apprehend,
Nor zit thy Tabernacle tuitche:
For he his Angels furth dois send
And gives them charge to keip all sarth
x. Sa warly sall they the defend
That harme thou salbe sure of nane
Nor zit so much as anys offend,
Or dasch thy fute agains ane stane.

xj Thou sall vpon the Lyouns tred,
The Dragoun and the Aspe also:
They sall of the be still in dreid:
Thou sall vpon them walk and go,
xij. For sa the Lord him self hes swoirne
Becaus sayis God he knew my name
I surely will exalt his hoirne,
And sik confound as seik his schame.

xiij On me he sall call in his neid,
And I will him heir out of dout

His troublis end will I with speid,
And will him glorifie throughout
xtit. Of zeiris he sall haue his desyre
That he the same full weill may spend,
Thy sauing heith and luse enteir,
To do him gude sall haue nane end.

Bonum est confiteri Domino.

PSALME XCII. I. H.

A Thing baith gude and meit treuly,
is it to laud the Lord:
And to thy name (O Lord maist hie)
to sing in ane accord.
ij. To schaw the kyndnes of the LORD.
be tyme or day be licht:
And eik declair his treuth abrod,
quhen it dois draw to nicht.
iij. Upon ten stringit Instrument,
on Lute and Harpe sa sweit:
With all the meirth ze can invent,
of Instrument maist meit.
iiij. For thou hes maid me to reioyce
in thingis so wrocht be the,
And I haue ioy in hart and voce,
thy handie warkis to se.
v. O Lord how glorious and how great,
ar all thy warkis sa stout
Sa deiply ar thy conseils set,
that nane can try them out.
vj. The man vnwyse he dois not knaw,
how this is wrocht to pas:
Nor zit the idiote sule also,
dois vnderstand this cace

vij. Thocheis

vij. Quhen sa the wickit ar at their will
as grasse dois spring full fast:
Then quhen they flurisch in their ill
for they salbe maist waist
viij. Bot thou art michty (Lord maist hie)
zea thou dois reigne thairfoir:
In euery tyme Eternally.
baith now and euermoir

ix. For quhy? (O Lord) behald and se,
behald thy fais I say:
Now all that wirk iniquitie,
sall perische and decay,
x. Bot thou lyke the Vnicorne this quhyle
sall lyft myne horne on hye
with freische and new prepared Oyle.
thyne oyntit King am I

xj. And of my fais befoir myne eyes,
sall se the fall and schame
Of all that vp aganis me ryse,
myne eir sall heir the same
xij. The iust sall flurische vp on hie
as Date treis bud and blow:
And as the Ceders multiplie,
in Lybanus that grow.

xiij. For they ar plantit in the place
and dwelling of our God
within his Courts they spring a pace
and flurische all abrod.
xiiij. And in their age much frute sall bring
baith fait and weill be sene
And plesandly baith bud and spring
with bouches and branches greine

xv. to schaw that God is gude and iust,
and vpricht in his will:
He is my Rock my hoip and trust,
in him their is nane ill.

Dominus regnauit magnificentiam.

PSALME XCIII. I. H.

THe Lord as King aloft dois reigne,
in glorie gudely dicht
And he to schaw his strenth & mayne,
hes gyrd him self with micht.

ij. The Lord lykewyse the eirth hes maid
and schapit it sa sure:
Fra micht can mak it muse or faide,
at ony it dois indure.

iij. Sit that the warld wes maid or wrocht
thy sait wes set befoir:
Bezond all tyme that can bethocht,
thou hes bene ever moir.

iiij. The fludes O Lord the fludes do ryse
they roir and mak a noyse
The fludes I say did enter pryse,
and lyftit vp their voyce.

v. Sea thocht the stormes aryse in sicht
thocht seyis do rage and swell:
The Lord is strang and mair of micht,
for he on hie dois dwell

vi. And luke quhat promeis he dois mak,
his housha'd to defend:
For iust and trew they sall it make,
and all tymes withouttin end

Deus vltionum Dominus Deus.

PSALME XCIII. W. K.

O Lord sen vengence dois to the,
and to nane els belangs (God
Now schaw thy self O Lord our
with speid revenge my wrang
ij. Aryse thou gryet Judge of the warld:
and haue at lenth regaird
That as the proude deserue and do,
thou will them sa reward
iij. O Lord, how lang sall wickit men,
triumph thy folcke to slay
Yea Lord how langs for they triumph,
as thocht quha now bot they
iiij. How lang sall wickit doers speik
their greit disdaine we se:
Quhais boisting pryde dois seme to thyck
na speiche bot thairs to be
v. O Lord, they smite thy people down,
not spairing young nor auld
Thyne heritage they sa torment
as strange is to behald
vj. The wedow and the stranger baith,
they murther cruelly:
The Fatherles they put to deith,
and caus they knaw nane quhy.
vij. And zit say, tusche, tusche the Lord,
will not be hald this deid
Nor zit will Jacobs God regaird,
the thingis be vs decreit.
viij. Bot now take heid ze fuillis vnwyse,
amang the folcke that dwell:
Ze fuillis I say, quhen will ze wey,
or vnderstand this weill:

The

ix. He that the eir did plant and place
sall he be slaw to heir
Or he that maid the eye to se
sall he not se maist cleir?
x. Or he that plagues the Hethin folcke
and knawledge teichis men,
To nourisour sic as went astray,
sall he not punische yhen.
xj. The Lord our God quha mã did frame
his very thochts dois knaw
And that they ar bairly vyle and vane
to him is knawin also.
xij. Wel bylist is the man O LORD.
quhome thou dois bring in awe
And teichis him be this thy rodde
to luke and leir thy Law.
xiij. That thou may gif him rest and eis,
in tyme of troubles greit:
Quhen that the pit is deggit vp:
the vngodly for to cit
xiiij. Surely the Lord will neuer faill.
his Pepill quhilk him lufe:
Nor zit forsaik his heritage
quhilk he dois still appruse.
xv. For iudgement now to reuth sall ioyne
that iustice may be fre:
And sik as be vpricht in hart.
thairof richt glaid sall be.
xvj. Quha now will vp and ryse with me,
aganis this wicket band
Or quha aganis thir wirkers ill.
on my pairt stout will stand.

xvij. Gif

xvij. Gif that the Lord, had not me helpt
doutles it had bene done:
To wit, my saull in silence brocht,
and ia my sais had wone
xviij. Bot thocht my fute did swiftly slyde
zet quhen I did it tell:
Thy mercyis Lord, sa held me vp
that I thairwith not fell.

xix. For in the heipis of sorrowis schairp
that did my hart oppres.
Thy mercyis wer to me so great,
they did my saull refreschc.
xx. wilt thou, vane man haue ocht to do
with that maist wicket cheir?
Quhilk forgis mischeif as a Law
without remors or feir.
xxj. Aganis the saullis af godly men,
they all with speid conuent
And sa condempne the giltles blude
of the pure Innocent,
xxij. Bot zit the Lord is my refuge
in all thir dangers deip:
And GOD the rock is of myne hope,
quha alway is dois me keip
xxiij. He will reward their wickitnes,
and in his wraith them kill
Zea them destroy sall God our Lord,
for he baith can and will.

Venite exultemus Domino.

PSALME XCV. I. H.

O Cum let vs lyft vp our hoyces
and sing vnto the Lord,

Psalme xcv.

In him our Rocke of helth reioyce.
let vs with ane accord,
ij. Yea let vs rum before his face,
to giue him thankis and praise.
In singing psalmes vnto his grace,
let vs be glaid alwayis
iij. For quhy? the Lord he is (na dout)
a great and michtie God?
A King abone all Gods throwchout,
in all the warld abrod.
iiij. The secretis of the eirth sa deip
and corners of the Land:
The toppis of hillis that ar sa steip
he bes them in his hand.
v. The sey and waters ar all his
for he the same hes wrocht?
The eirth and all that thair in is,
his hand hes maid of nocht
vj Cum let vs bow and praise the Lord
before him let vs fall:
And kneill to him with ane accord,
the quhilk hes maid vs all.
vij. Forquhy? he is the Lord our God,
for vs he dois prouyde:
We are his folcht he dois vs feid,
his scheip and he our gyde,
viij. To day giue ze his voyce will heir,
then hardin not zour hart:
As ze with grudgeing mony a zeir,
prouoke me in desert.
ix. Quhair as zour Fathers temptit me,
my power for to proufe:

My

Thy wondrous warks quhen they do se,
zit still they wald me muke
v. Twyse twentie zeir they did me greik:
and I to them did say:
They erre in hart and not beleik,
they haue not knawin my way:
vj Quhairfoir I dwoir quhen that my
was kendlit in my breist: (wraith
That they suld neuer tred the paith
to enter to my rest.

Cantate Domino Canticum nouum
PSALME XCVI. I. H.

O Sing with praise vnto the Lord,
new sangis of ioy and mirth,
Sing vnto him with ane accord
all people on the eirth.
ij. Ze sing vnto the LORD I say,
praise ze his haly name:
Declair and schaw from day to day,
saluatioun be the same.
iij. Amang the Hethen eik declair,
his honour round about:
To schaw his wonders do not spair,
in all the warld throughout.
iiij. For quhy? the Lord is mvch of micht,
and worthy prayse alway:
And he is to be dred of richt,
aboue all Gods I say.
v. For all the Hethins Gods abrod,
ar Idols that will faid:
Bot zit our Godhe is our Lord.
that hes the heuins maid

Hij All

vj. All wayse and honour eik do dwell:
for ay befoir his face:
Baith power and micht ly hwyse excell
within his haly place.

vij. Ascrybe vnto the Lord alway.
(ze Pepill of the warld)
All micht and worschip eik I say)
ascrybe vnto the Lord,
viij, Ascrybe vnto the Lord also,
the glorie of his Name:
And eik vnto his Courtis do go
with giftis vnto the same,

ix. Fall doun and worschip ze the Lord.
within his Tempill bricht:
Lat all the Pepill of the warld.
be feirfull at his sicht,
x. Tell all the warld be not agast,
the Lord doth reigne aboue:
Yea, he heth set the eirth sa fast,
that it sall neuer moue:
And that it is the Lord alone
that reulis with princely micht
To iudge the Nationis euerie one,
with equitie and richt
xj. Yea heuins their foir with ioy begin,
and let the eirth reioyce:
The sey and all that is thairin.
cry out and mak a noyse:

xij. The feild sall ioy and euerie thing.
that springis of the eirth:
The wod and euerie trie sall spring.
with gladnes and with mirth.

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vb. Befoir the preſence of the Lord,
and cumming of his micht.
For he ſall cum and iudge the warld
with equitie and richt.

Dominus regnauit exultet terra.

PSALME XCVII. I. H.

THe Lord dois reigne quhair at the eirth,
may ioy with pleiand voyce?
And eik the Iles with cheirfull myrth,
may triumph and reioyce.

ij. Baith cluddis and darknes eik do ſwell
and round about him bair:
Yea richt and iuſtice euer dwell,
and byde about his fair.

Yea fyre and heit at anis ſall runs
and go beſoir his face
Quhilk ſall his fais and enemeis burne,
abrod in euerie place.

iij. His lichtnings eik full bricht did blaſe,
and to the warld appeir
Quhan at the eirth did luke and gaiſe,
with dreid and deidly feir.

iiij. The hilles lyke wax did melt in ſicht,
in preſence of the Lord
They fled befoir that Rewlers ſicht,
quhilk gydes all the warld

v. The heuenis eik declair and ſchaw,
his iuſtice furth abrod
That all the warld may ſie and knaw,
the glorie of our God,

vj. Confuſioun ſure ſall cum to ſuch,
as worſchip Idols vane,

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And eik to thay that gloyse mutly,
doumme pictoyes to mainteine,
viij. Foy all the Idois of the warld
quhilk theyas Gods do call:
Sall feill the power of the Loyd,
and doun to him sall fall
ix. With ioy Sion hard of this thing,
and Iudah did reioyce:
And at thy Iudgements they did sing,
and maid a pleiand noyse.
x. Foy thou (O Loyd) ar set on hie,
in all the eirth abrode:
And art exaltit wondyously,
aboue eilk vther God.
xj. All ye that lufe the Loyd do this,
yatt all thingis that ar ill:
Foy he dois keip the saulis of his
from sik as waild them spill.
xij. And licht dois spryng vp of the Iust,
with pleiure foy his part:
Greit ioy with glaidnes, mirth and lust
to them of vpricht hart,
xiij. Yea Richteouse in the reioyce,
his halynes proclame:
Be thankfull eik with hart and voyce,
and myndfull of the same.

Cantate Domino Canticum nouum

PSALME XCVIII. I. H.

O Sing ye now vnto the Loyd,
a new and pleiand sang:
foy he hes wrocht thyrouthout the warld
his wonders greit and strang.

ij. with

With his richt hand full worthely,
he dois his fais devoure:
And get him self the Victorie:
with his awin arme and power

iij. The Lord dois mak the Pepill knaw
his sauing helth and micht:
The Lord dois eik his Justice schaw,
in all the Gethens sicht

iiij. His grace and treuth to Israell,
in mynd he dois record:
That all the eirth hes sene richt weill
the gudenes of the LORD.

v. Be glaid in him with ioyfull voce,
all Pepill of the eirth
Giue thankis to God sing and reioyce,
to him with ioy and mirth

vj. Vpon the Harpe vnto him sing
giue thankis to him with psalmes:
Reioyce before the Lord our King
with trumpets and with schalmes.

vij. Ye let the sey with all thairin,
with ioy baith roir and swell:
The eirth lykewyse let it begin
with all that theirin dwell

viij. And let the fludes reioyce their fill,
and clap their handis apace:
And eik the Montains on the Hillis,
before the Lord his face.

ix. For he sall come to iudge and try,
the warld and euery wicht:
And reule the Pepill michtely
with iustice and with richt.

Domine

Dominus regnauit ne cremiſcant.

PSALME XCIX. I. H.

THe Lord dois reigne altho̅cht at it
the Peptll rage full ſoir
Zea he on Cherubin dois ſit
thocht all the warld wald roir.
℣. The Lord that dois in Sion dwell
is heich and wondrous greit
Aboue all folcke he dois excell,
and he aloft is ſet.
℟. Let all men prayſe thy mychty name,
for it is feirfull ſure
And let them magnifie the ſame,
that haly is and pure
℣. The princely power of our King
dois luſe judgement and richt,
Thou richtly reulis euerie thing
in Jacob throughout thy micht,
℟. To prayſe the Lord our God deuyſe,
all honour him accord
His futeſtule worſchip ze lykewyſe.
he is the haly Lord.
℣. Moyſes, Aaron and Samuell,
as preiſtis on him do call
Quhen they did pray he hard them weill,
and gaue them anſwer all:
℟. within the cloude to them he ſpak,
then did they labour ſtill
To keip ſik Lawis as he did mak,
and poynt it them vntill,
℣. O Lord our God ȳ dids them heir
to the quhen they did ſpeik,

Thy

Thy mercy did on them appeir,
thocht thou their sinnis did wreik
℣. Giue laud & prayse to God our Lord
within his haly Hill
For quhy? our God throughout the wardld
is haly euer still.

Iubilate Deo omnis terra.
PSALME C. W. Ke.

ALl pepill that on eirth do dwell
Sing to the Lord wt cheirfull voce
Him serue wt feir his prais furth tell
Cum ze befoir him and reioyce

℟. The Lord ze knaw is God in deid,
without our ayd he did vs mak
We ar his folck, he dois vs feid,
And for his scheip he dois vs tak

℣. Och enter then his gaittis with prayse
Approche with ioy his Courtis vnto,
Praise laud & blyse his name alway is
For it is semely sa to do.

℟. For quhy the Lord our God is gude,
His mercy is for euer sure:
His treuth at all tymes firmely stude.
And sall from age to age indure.

Misericordiam et Iudicium cantabo.
PSALME CI. W. K.

OF mercy and of Judgement baith,
O Lord my sang salbe,
And it sa oft as I do sing,
salbe O Lord to the

℣. I will my wayis with wisdome gyde,
till thou my stait erect.

and

And walk vprichtly in myne hous
as ane of thyne Elect.

iij. No wickit thing will I attempt,
bot from the same refraine:
I hait the sinnis of faithles folke.
no sik will I mainteine.

iiij. The fraward hart may take his leik,
sic sall not with me dwell:
As for the proud and wickit man,
I will with force expell.

v. Quha sa his Nichtbour dois backbyt,
that man will I distroy:
And quha sa hes a proud heich luke,
I will the same annoy,

vj. For sic as leid a godly lyfe
and wickitnes forsaik
Will I defend and mair then that,
my seruandis will them make,

vij. Quha sa is bent to vse dissait,
my hous is not for such
The lyar I may not behald,
his leis I hait so much.

viij. The vngodly Sone will I distroy,
quhilk dwell the Land about:
And from the Cite of the Lord
all wickit men rute out.

Domine exaudi orationem meam.

PSALME CII. IC.

LOrd to my humbill sute giue eir,
And let my cry for the appeir (tyme
Hyd not thy face this troublous
Bot quhen I call thyne eyris inclyne:

ij Mak haist to heir me (Lord I say)
For lyke as a smuke consumes away:
Sa ar my dayis heir on this eirth
And all my banis pariche as ane hearth

iij Lyke the mawin grasse widderit and dry
Sic is myne hart becaus that I,
Throuch greif my breid forzet to eit
For thocht my voice of gronnings greit.
iiij My banis vnto my skin do stike.
Zea I the Pellican am lyke
Quhilk dois in wildernes abyde:
And lyke the Oule of deserts wyde.

v As on the hous toppe all alone,
The sparrow dois hir self bemone.
Euin sa I watche throuchout the nicht,
For day lie lo my fais me spicht.
vi And they that do thus rage and scorne,
with ane consent my deith haue sworne.
I asches eit as breid throuch wo,
And blent my cuppe with teiris also.

vij This Lord me happines for thyne ire,
And for thy wraithe sa hait as fyre
For thou in hie estaite me plaist
And doun to dust agane hes cast,
viij My dayis ar lyke the fading schade,
I lyke the widderit grasse am maid
Bot Lord: thou still aby dis sure,
Thy memorie for ay dois dure.

ix Thou will aryse for Sion hill,
And grant thy mercy hir vntill,
For lo the tyme the tyme (I say)
Of mercy Lord is cum this day.

x For in hir flardis thy Seruents lufe
And pietie tak vpon the dust.
So sall the Hethin feir thy name
And eirthly Kings thy glorious fame.

xi Quhat tyme the Lord sall Sion reir,
And in his glorie sall appeir,
And to the desolate him bent
Despysing not their suite attend

xij This salbe writtin for the race
That efter sall succeid in place.
Yea, Peopill zet vncreatit
The Lords renoun abrode sall spred.

xiij For from his haly Temple hye,
The Lord our God hes cast his eye:
From Heuin the Eirth behald did he,
The Presoners grones to heir and se.

xiiij And set the dampnit frie from cair
That they in Sion may declair
This haly name of God alwayis,
And in Jerusalem his prayse,

xv Quhen to conuen the folk accord.
And Kingdomes all to serue, the Lord
My strenth he haitit in the wayis:
And schorter cut my lyfe and dayis

xvj Quhairfoir I said my God maist hye.
In midst my lyfe let me not dye
Thy zeiris eternally indure,
From age to age abyding sure

xvij Thou in tymes past þ eirth did ground.
Thyne handy wark the Heuins ar found,
They peristh sall thou standing still,
They sall wax ald as garments will,

Thou

Thou changeing them they sa sall byde,
Bot thou art aue, quhais zeiris not fyde,
Thy Seruands sonnis for ay sall last,
And in thy sicht their seid stand fast.

Benedic anima mea Domino

Psalme ciii T S.

MY Saull giue laude vnto the Lord
my spreit sall do the same:
And all the secretis of myne hart.
prayse ze his haly name.

ij Giue thankis to God for all his giftis.
schaw not thy self vnkynde
And suffer not his benefites
to slippe out of thy mynde

iij That gaue the pardoun for thy faultis,
and the restoird agane:
For all thy waik and fraill diseis
and heild the of the paine.

iij That did redeime thy lyfe from death,
from quhilk thou culdis not fle,
His mercy and compassioun baith
he did extend to the.

v That fylde with gudnes thy desyre,
and did prolong thy zouth
Lyke as the Eagle castis hir bill,
quhairby hir age renewis,

vj The Lord with iustice dois repay
all sic as he oppress:
Sa that their suffering and their wrangs
ar turnit to the best.

vij His wayis and his commandementis
to Moyses he did schaw,

His counſels and wailzeant actis,
the Iſraelites did knaw
viij The Lord is kynd and mercyfull,
quhen ſinners do him greik.
The ſlawest to conſaue ane wraith.
and rediest to for giue.
ix He chydis vs not continually,
thocht we be full of ſtryfe:
Nor keipis our faultis in memorie,
for all our ſinfull lyfe
x Nor zit according to our ſinnis,
the LORD dois vs regaird:
Nor efter our iniquiteis,
he dois not vs rewaird.
xi Bot as the ſpace is wondrous greik,
twix Heuin and eirth aboue,
Sa is his gudnes much moir large,
to them that do him loue,
xij God dois remufe our ſinnis from vs,
and our offences all:
As far as is the Sone ryſing.
full diſtand frome his fall.
xiij And luke quhat peitie Parents beir,
vnto their chyldren deir:
Lyke pietie berris the LORD to ſuche,
as worſcheip him in feir
xiiij The Lord maid vs knawin our ſchap
our mould and faſſioun iuſt.
How waik and fraill our nature is,
and how we be bot duſt.
xv And how the tyme of mortall men,
is lyke the widdering hay:

Or lyke the flour richt fair in feild
that faidis full ſone away
xvj Quhais glorie and bewtie ſtormie winds
do vtterly diſgrace:
And maik that efter their aſſaultis.
ſuch blaſtumes haue na place.
xvij Bot zit the gudnes of the Lord
with his ſall euer ſtand
Their Childers childzen do reſſaue
his richteouſnes at hand
xviij Imene quhilk keip his Couenant.
with all their haill deſyre
And not forzet to do the thing.
that he dois them requyre.
xix The heuins hye ar maid the ſait,
and futſtull of the LORD:
And be his power imperiall,
he gouernis all the warld.
xx Ze Angels quhilk ar greit in power.
prayſe ze and bleis the Lord,
Quhilk to obey and do his will,
immedyatly accord
xxj Ze nobill Hoſte and Miniſters,
ceis not to laude him ſtill:
Quhilk reddy ar to execute,
his pleſour and his will.
xxij Ze all his warkis in euery place.
prayſe ze his haly name
My hart, my mynd and eik my ſaull,
prayſe ze alſo the ſame.

Bene dic anima mea Domine,

Pſalme ciiii W K,

MY Saull prayse the Lord,
speik gude of his name
O LORD our greit GOD,
how dois thou appeir.
So passing in glorie
that greit is thy fame:
Honour and Maiestie
in the schyne maist cleir.
ij With licht as a Robe,
thou hes the becled
Quhairby all the eirth
thy greitnes may sie.
The Heuins in sik sort
thou also hes spred
That it to a Curtaine
comparit may be.
iij His Chamber beames ly
in the cloudes full sure
Quhilk as his Charet,
ar maid him to beir.
And their with much swyftnes
his cours dois indure
Wpon the wings ryding,
of wynd in the air.
iiij He makis his Spreittis
as Heraldis to go:
And lichtnings to serue
we se also prest:
His will to accomplesch
they ryn to and fro.
To saue or consume things,
as semis him best,
v He groundis the eirth
sa fitmely and fast,

That it anis to moue
nane haue sall sic power
vi The deip a fair couering
for it maid thou hes
Quhilk be his awin nature
the hillis wald deuoir
vij Bot at thy rebuke
the watters do fle.
And sa giue dew place
thy word to obey
At thy voyce of thounder,
sa feirfull they be
That in their greit raging
they haist soune away.
viij (The Montaines full heich,
they then vp ascend:
Giue thou do bot speik
thy word they fulfill,
Sa lykewise the Valleis
must quickly distend:
Quhair thou them appoyntid
remaine they do still)
ix Thair boundis hes thou set,
how farre they sall rayne
Sa as in their rage
not that pas they can.
For God hes appoyntit,
they sall not returne:
The erth to destroy moir
quhilk maid wes for man
x He sendis the spryngs
to strang stremis ay lastis:
Quhilk rynne do full swyfte
amang the hudge hillis.

Quhair baith the wylde asses
their thrist oft tymes slakes,
And beistis of the Montaines.
theirof drink their fillis.
x Be thir pleasand Springs
of Fontaines full fair:
The Foulis of the ayre,
abyde sall and dwell.
Quha mukit be nature,
to hopp heir and their.
Amang the grene branches.
their sang dois excell.
xi The Montaines to moiste.
the cloudes he dois vse,
The eirth with his warkis,
all haillly repleit:
Sa as the brute Catell,
he dois not refuse
Bot grasse dois prouyde them,
and herbe for mannis meit
xii Sea breid, wyne and Oyle
he maid foir mannis saik,
His face to refreschc,
and hart to mak strang.
The Cedars of Lyban,
this greit Lord did mak,
Quhilk treis he dois nurisch
that growis vp sa lang,
xiii In thir my Bydes buld
and mak thair their nest
In fyrr treis the Storkes,
remaine and abyde.
The heich hillis ar succouers,
for wylde Goates to rest:

And

And eik the Rocks stonie
for Coneis to hyde,
xiiij The Mone then is set
hir sessons to rune:
The day is from the nichts
thair by to deserne:
And be the descending,
also of the Soune
The cald from heit alway
therby we do leirn.
xv Quhen darknes dois cum,
be Gods will and power
Then creip furth do all
the beists of the wod.
The Lyonnis range rozing,
their pray to devoir
Bot zit it is thou Lozd,
quhilk gues them fude:
xvj As sone as the Soune
is up they reteir
To couche in ther dennis,
then ar they full faine:
That men do his wark may,
as richt dois requyre
Till nicht cum and call him
to take rest agane.
xvij How sundry O Lozd,
ar all thy warks found,
with wisdome full greit,
they ar in deid wzocht
So that the warld all haill,
of thy praise dois sound,
And as for thy riches
they pas all mens thocht,

xviij So

xix Sa is the greit Sey
quhilk large is and braid
Quhair thingis that creip ſwarme
and beiſtis of ilk ſort.
Thair bauld michtie Schippis ſail
and ſum lye at roade.
The quhaill hudge and monſtrous,
thair alſo dois ſport,
xx All thingis on the wait
thou dois them releue,
And thow in dew tyme,
full weill dois them feid,
Now quhen it dois pleis the,
the ſame ſa to giue
They gadder full glaidly.
that thingis quhilk thay neid
xxi Thou opinnis thyne hand,
and they funde ſic grace,
That thay with gude thingis,
ar fillit we ſe:
Bot ſair ar they troublit
giue thou turne thy face
For giue thou their braith tak
byle duſt then they be,
xxii Agane quhen the ſpreit
from the dois proceid
All thingis to appoint
and quhat ſall enſchew
Than ar they creatit,
as thou hes decreit,
And dois bythy gudnes,
the dry eirth renew
xxiij The prayſe of the Lord,
for euer ſall laſt

Quha may in his warkis
be rieht weill reioyce
His luike can the erth mak
to humbill full fast
And lykwise the Montaines
to smoke at his voice.
xxiiij To this LORD and GOD
sing will I alwayis
Sa lang as I liue,
my God praise will I
Then am I maist certaine.
my wordis sall him pleis
I will reioyce in him,
to him will I cry
xxv The sinners O Lord,
consume in thyne ire
And eik the peruerse
them rute out with schame
Bot as for my saull now
let it still desyre
And say with the Faithfull,
prayse ze the LORDS Name.
Confitemini Domino & inuocate

Psalme cv I C.

O Prayse ze the LORD
and call on his name:
Amang the folk schaw
his nobill warkis wrocht
ij Sing prayse to him,
to let furth his fame:
And talk of the wonders
he hes to pas brocht.

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iij In his haly name,
reioyce and be licht
And let their hartis ioy,
quhilk seik for the Lord.
iiij Seik ze our God haly,
his strenth and his mirht
His face to be hald still,
for euer acord.
v His meruellous warkis,
keip fixt in zour mynde
His signes and his Judgements
quhilk he be mouth spake.
vi Ze seid of his Seruand
Abraham be kynd:
And ze Sounes of Jacob,
quhome he his dois tak.
vij He is our Lord God,
quhais iudgements ar knawin.
Throughout all the eirth,
and he ay certaine.
viij His promeis remembred
anis maid to his awin.
For thousandis of Ages
to byde and remaine.
ix The agrement (I say)
with Abraham maide
Quhilk vnto Isaack
be aith he did sure:
x Confirming it Jacob,
for a law and a traid,
And bonde to Israell
alwayis to indure,
xj Saying in this wyse:
to the gine I sall

As a lote to iniop
the Cananites ground,
xij Albeit they wer then,
in number bot small,
Zea, a few and strangers
throughout the land found
xiij And frome place to place
did walk to and fro:
And frome ane kingdome,
to vther folkie muse,
xiiij Yit sufferit he na man
them wrang for to do,
Bot thus for their sakis he
greit Kings did reproue,
xv Tuitche not myne eyntit,
nor hayme not at all
My Prophets maist deir,
and on the haill eirth.
xvi A famine extreme then,
to cum he did call
Quhilk vtterly stroyed,
the stoir haill with dearth
xvij Zit sent he befoir,
a man to prouyde:
Euin Joseph his awin,
sauld into seruage.
xviij Quhais feit they in stockis held
zea he a lang tyde
With fetters of Iren
was keip in boundage
xix Wntill the tyme come
his caus suld be knawin
And that the Lords worde
his patience had tryde

xx That

xx Then send the King for him
and louſde him full ſoune
The heid of the Peopill
his bandis layd a ſyde.
xxi Quha maid him the Lord,
his hous ouer all:
And of his ſubſtance
the rewler and ſtay,
xxij That he micht his Princes,
vnto his will thrall
And eik teiche the Eldars,
of wisdome the way,
xxiij Then come Iſraell
into Egipt land
A ſtranger in Cham
Jacob then abode
xxiiij Quhair God did incres them
much lyke the Sey ſand
And maid them maſt michtie,
then they them withſtands
xxv Quhais hartis he did turne,
his Peopill to hait:
And ſeik be diſſait
his Seruandis to abuſe
xxvi Bot then he ſend Moyſes,
their caus to debaite
And Aaron his Seruands,
quhom he did furth chuſe
xxvij They vnto his fais,
his meſſage declaird
His ſignes and wonders
of Ham in the land.
xxviij He darkneſs ſend doun then
and darke it appeird:

And

And they not rebellit
to do his command.
xxix Their watters he turnde.
ried blude for to be
He slew all their Fisthe.
and froggis maid to breid
xxx Euin in their kings Chalmers
(then also spake he)
So Lyce and Fleis swarmit
the land throuch indeid
xxxi He send on them hayle
in steid of sweit raine
And greit flames of Fyre
their Countrie throuchout
xxxij Their Vynes and their Figge treis,
he straik to their paine
And braik doun the treis all.
their Coistis round about,
xxxiij He spake bot the word
and Grashoppers coma
With Caterpillers
bezond all mens thocht
xxxiiij The Grasse they deuorit
that grew then ii Ham
And frutes of the ground all.
they brocht vnto nocht
xxxv Also the first borne,
the land throuch he smote
Euin the beginning
of their force and micht:
xxxvj And with Gold and Siluer,
brocht furth his awin lote
Amangs quhais Trybes wes not
ane febill in sicht

xxxvij

xxxviij Egipt reioyceit
quhen they went away:
For quhy? vpon them
their feir then wes fall,
xxxix The Lord a cloud ſpred out,
to gyde them be day
And fyre to lichtin them
the nicht ouer all.
xl They did bot demand;
and quhayles he them ſent,
And with breid from Heuin,
he did them ſuffice
xli The hard Rock he opnit
and watters out went:
Euin throuch the dry places,
lyke ſludes that do ryſe,
xlij For he remembred
hes haly aith maid,
Vnto Abraham
his Seruand maiſt deir,
xliij And brocht furth his Peopill
(that wer with wo laid)
His awin cholin children
with ioyfull cheir
xliiij The Hethin folkis Land,
to them he did part
The Peopillis labour
they had to poſſes
xlv That they from his ſtatutes
and Law ſuld not ſtart:
Quhairfoir our Lord God prayſe,
his laude na tyme ceis.
Confitemini Domino quoniam.

Prayſe

Pray se ze the Lord for it is gude,
his mercyis dure for ay:
Quha can expres his nobill actis,
or all his praise display?
ij They blissit ar that iudgement keip,
and iustly dois alway:
With fauour of thy Peopill LORD,
remember me I pray.
iij And with thy sauing helth O Lord
vouchsaue to visite me:
That I the greit Felicitie,
of thyne Elect may se.
iiij And with thy Peopillis ioy I may
a ioyfull mynd posses,
And may with thyne inheritance,
a glorying hart expres.
v Baith we and eik our Fathers all
haue sinnit euerye one:
We haue committit wickitnes,
and lewdly we haue done.
vj The wonders greit quhilk thou O Lord
hes done in Egipt land?
Our Fathers thocht they saw them all
zit did not vnderstand,
vij Nor thy mercies multitude,
did keip in thankfull mynde:
Bot as the Sey, zea the reid Sey
rebellit maist vnkynde,
viii Neirtheles he sauit the,
for honour of his name.
That he micht mak his power knawin.
and spred abrode with fame,

ix The reid Sey he did than rebuke,
and furthwith then it dryid
And as in wildernes sa throuch,
the deip he did them gyde,
x He sauit them from the cruell hand,
of their dispitefull fo:
And from the enemies hand he did,
delyuer them also,
xj The waters their oppressours quhelmd
not ane wes left alyue.
Then they beleuit his wordis and prayse
in sang they did him giue.
xij Bot by and by, unthankfully,
his warkis they clene forzet:
And for his counsell and his will.
they did neglect to wait
xiij Bot lustit in the wildernes,
with fond and gredie lust
And in the desert temptit God,
the stay of all their trust
xiiij And then their wanton myndes desyre
he sufferit them to haue:
Bot wasting leaues therwithall
into their Saull he gaue.
xv Then quhen they iudged in their Tents,
at Moyses they did grutch:
Aaron the haly of the land,
sa did they inuy much.
xvj Theirfoir the eirth did oppin wyde,
and Dathan did deuor,
And all Abirons companie,
did couer in that houre.

xvij In

xvij In their assembly kendlit wes,
the hait consuming fyre,
And wasting flame did them burne vp,
the wirkit in his Ire.
xviij Vpon the hill of Horeb they,
ane Idoll Calf did frame
And their the moltin Image did,
they worschip of the same,
xix Into the lykines of a Calfe
that feidis on the grasse,
Thus they their glorie turnd and all,
their honour did deface,
xx And God their only Sauiour
vnkyndly they forgot
Quhilk mony greit and michtie things,
in Egipt land had wrocht.
xxj And in the Land of Cam for them,
maist wondrous warks had done
And by the reid Sey dreidfull things,
performyt lang agone.
xxij Theirfoir for their sa schawing them,
forzetfull and vnkynde,
To bring destructionn on them all.
he purpolde in his mynde
xxiij Had not his chosin Moyses stude,
befoir them in the break
To turne his wraith, lest he on them,
with slauchter suld him wreake.
xxiiij They did despyse the pleasand Land,
that he behecht to giue
Lea, and the words that he had spake,
they did na quhit beleue

xxv Bot in their Tents wᵗ grudgeing harts
they wickitlie reppynde
Noꝛ to the voice of God the Lord
they gaue ane harkning mynde.
xvi Theirfoir aganis them lyftit he
his ſtrang reuenging hand:
Them to diſtroy in wilberneſs,
oꝛ they ſould ſe the land.
xxvij And to diſtroy their ſeid amang
the Natiouniis with his rode:
And thꝛouch the countries of the warlde
to ſcatter them abꝛode.
xxviij To Baall peꝛ then they did,
adioyne theim ſelfis alſo,
And eik the offerings of the dēd
ſa they forſake him tho.
xxix Thus with their awin inuentiounis
his wꝛaith they did pꝛouoke:
And in his ſa in kendlit wꝛaith,
the plague vpon them broke,
xxx Bot Phineas ſtude vp with zeill
the ſinners vile to ſlay:
And Judgement he did execute
and then the plague did ſtay.
xxxi It was imputit vnto him,
foꝛ richteouſnes that day.
And from thine furth ſa countid is,
from race to race foꝛ ay
xxxij At watters eik of Meri Bath
they did him angry make:
Yea, ſa far furth as Moyſes wes,
then puniſcht foꝛ their ſake,

xxxiij Becauſ

xxxiij Becaus they vext his spreit sa sair,
that in impacient heit:
His lippis spake inaduisitly,
his fauour was sa greit,
xxxiiij Nor as the Lord commandit them
they slew the Peopill tho,
Bot wer amang the hethin nixt
and leirnd their warkis also,
xxxv And did their Idols serue quhilk war
their ruyne and decay:
To feinds their sonnis and douchthers they
did offer vp and lay.
xxxvj Thus vnkyndly murdring kinyse
the gyltles bluide they spylt:
Yea their awin sonnis and douchters bluide,
without all caus of gylt.
xxxvij Quhom they to Canaan Idols them
offered wit h wicklit hand
And sa with bluid of Innocents.
defylit was the land
xxxviij Thus wer they stainit with ȳ warkis
of their awin fylthy way:
And with their awin Inuentiounis,
awandring did they stray.
xxxix Theirfoir aganis his peopill was,
the Lords wraith kendlit soir,
And euin his awin inheritance,
he did abhor theirfoir.
xl Into the handis of hethin men,
he gaue them for a pray:
And mand their fais their Lords quhome they,
wer forcit to obey.

xli Yea and their haitfull Enemeis,
oppreſt them in their land:
And they war humbly maid to stoup.
as subiects to their hand
xlij Full oftin tymes from thrall had he
deliuerit them before:
Bot with their counsels they to wraith,
prouoke him euermoir.
xliij Theirfoir they be their wickitnes,
wer brocht full law to ly:
Yet quhen he saw them indistres,
he harknit to their cry.
xliiij He cald to mynd his Couenant,
quhilk he to them had swone:
And be his mercyis multitude,
repent him theirfoir.
xlv And fauour he them maid to fynde
befoir the sicht of those,
That led them captiue from their Land,
and erst had bene their fors.
xlvi Saue vs O Lord that art our GOD,
saue vs O Lord we pray:
And from amang the Hethin folke,
Lord gadder vs away,
xlvij That we may spred the nobill prayse
of thy maist haly name.
That we may glorie in thy prayse,
and sound abrode the same
xlviij The Lord the God of Israell,
be blyst for euermoir
Let all the Peopill say Amen,
prayse ye the Lord theirfoir.

Con-

Confitemini DOMINO, quoniam bonus.

Psalme cvii W K

i Giue thanks vnto the Lord our God
for gracious is he
And that his merry hes nane end.
all mortall men may sie,
ii Sic as the Lord redemit hes.
with thankis suld prayse his name,
And schaw how they from fais war fred
and how ye wrocht the same
iij He gadderit them furth of the landis,
that lay sa farre about
Fram Eist to west, from North to South
his hand did kynd them out,
iiij they wandrit in wildernes,
and krayit frome the way
And found na Cietie quhair to dwell,
that serue micht for their stay,
v Quhais thrist and hounger wes sa great,
in thir desertis sa wyde
That faintnes did them soir assault,
and eik their saullis anoyde:
vi Then did they cry in their distres:
vnto the Lord for ayde,
Quha did remuke their troublous staite
according as they prayde,
vij And be that way quhilk is maist richt,
he led them lyke a gyde:
That they micht to a Cietie go,
and their also abyde.
viij Let men theirfoir befoir the Lord,
confes his kyndnes then,

And

And schaw the wonders that he dois,
before the Sonnis of men.

x For he the emptie Saull sustainde,
quhom thrist had maid to faint:
The houngrie saull with gudnes fed,
and did them eik aquaint

x Sic as do dwell in darknes deip,
quhair they of deith to wait:
Fast bound to taist sik troublous stormes
as Irin chaines do threit.

xi For that aganis the Lords awin wordis,
they socht so to rebell:
Esteming licht his counsells hierh,
quhilk do sa far excell,

xij Bot quhen he humblit them full law
they than fell doun with greif:
And nane wes found so much to help,
quhair by to gett releif.

xiij Then did they cry in their distres,
vnto the Lord for ayde:
Quha did remuse their troublous staite,
accordìng as they prayde.

xiiij For he from darknes out them brocht
and from deithis dridfull schad.
Brusting with force the Irin bandis,
quhilk war before them laide.

xv Let men theirfoir vnto the Lord
confes his kyndnes then:
And schaw the wonders that he dois,
before the Sonnis of men.

xvj For he throw doun their gaitis of bras
and brak them with strang hand

The

The Iren barris he smot in twa
nathyng culd him withstand

xvj The fulische folk greit plagues do feill
and cannot from them wend:
Bot heip on ma to those they haue,
becaus they do offend

xvij Their saull so much did lothe all meit
that nane they culd abyde:
Quhairby deith had them all maist caucht
as they full trewly tryde,

xviij Then did they cry in their distres,
vnto the LORD for ayde
Quha did remuse their troublous staite
according as they prayde.

xix For he then send to them his word,
quhilk helth did sone restoir
And bocht them from thay dangers deip,
quhairin they wer befoir.

xx Let men theirfoir befoir the Lord,
confes his kyndnes then
And schaw the wonders that he doig,
befoir the Sonnis of men.

xxi And let them offer Sacrifice,
with thankis and also feir:
And speik of all his wondrous warkis
with glaid and ioyfull cheir.

xxij Sik as in Schippis or bruttell Barkis
into the Seyis discend:
Their marchandise throw feirfull fludes
to compas and to end

xxiii They men ar forsset to behald,
the Lordis warkis quhat they be.

And in the dangerous deip the same,
maist meruellous they se.
xxv at his woyde the stormie winde,
aryses in a rage:
And steirs vp the surges sa,
as nocht can them assuage.
xxvj Then ar they lyftit vp sa hiech,
the cloudes they seme to gaine,
And plunging dun the deip vntill.
their saullys consume with pane.
xxvij And lyke a drunkard to and fro,
now heir now their they reill,
As men with feir of wit bereft,
or had of sence na feill,
xxviij Then did they cry in their distres,
vnto the Lord for ayde
Quha did remuif their troublous strait,
according as they prayde.
xxix For w his woyde the Lord dois make,
the sturdy stormes to ceis:
Sa that the greit waues from their rage,
ar brocht to rest and peice.
xxx The men ar glaid quhen rest is rum
quhilk they so much do craue
And ar be him in Heuin brocht,
quhilk they sa faine wald haue,
xxxi Let men therfoir befoir the LORD,
confes yis kyndnes then
And schaw the wonders that he dois.
befoir the Sonnis of men.
xxxij Let men in presence of the folke,
with praise extoll his name:

And

And quhair the Elders do conbene,
let them then do the same,
xxxiij For rynning fludes to dry desertis:
he dois oft change and turne,
And dryis vp, as it war dust
the springing well and burne.
xxxiiij A frutefull land with plesures deckt,
full barrane dois he mak:
Quhen on their sinnis quhilk dwell theiron
he dois iust vengeance tak.
xxxv Again the wildernes full rude,
he makis frute to beir:
with plesand springs of water cleir,
thocht nane befoir wer their.
xxxvj Quhairin sit houngry saullis wer set,
as he dois freely chuse:
That they ane Cietie may them bulde:
to dwell in for their vse,
xxxvij That they may saw their plesād land
and vynzairds also plant
To zeild them frutes of sik incres,
as name may schume to want
xxxviij They multiply exceedingly,
the Lord, dois 'elis them so,
Quha dois also their brute beistis mak,
be numbers greit to growe.
xxxix Bot quhē the faithfull are law brocht,
be tyne oppressours stout
And miniſche do throuch mony plagues
that compas them about,
xl Then dois the Princes bring to schame
quhilk did them sa oppres,

And

And lykewise causit them to erre
within the wildernes,
xli Bot zit the pure he raisis vp,
out of his troublis deip:
And oft tymes dois his traine augment,
much lyke a flock of scheip
xlij The richteouse sall behald this sicht,
and also much reioyce,
Quhair as the wickit and peruerse,
with greif sall stoppe their voice,
xliij Bot quha is wyse, that nou full weill
he may thir things record:
For certanely thi sall persaue,
the kyndnes of the Lord,

Confitemini Domino, quoniam.

Psalme cviii I C.

O God behald my hart and toung,
they baith preparit be:
My voyce aduance will I in sang
and giue all praise to the.
ij Kyse vp sweit melodie to make,
my vyole and myne Harpe:
For I be breke of day will wake
thy laude and prayse to carpe
iij Amang the peopill Lord I sall,
giue prayses vnto the.
And eik amidst the Nationis all,
to the my sang salbe.
iiij For quhy thy mercy greit dois streiche
aboue the Heuins hie:
Lykewise thy treuth O Lord dois reiche
vnto the cloudie skye

v Exalt thy self O Lord our God
aboue the heuins bricht:
Set furth thy prayse in eirth abrode,
thy glorie and thy mycht,
vj That thy beloued in the Land,
may fred be from thrall:
O help vs Lord with thy richt hand,
and heir me quhen I call,
vij I will reioce sen God hes maid,
within his haly place:
That I sall Sichem Land deuyde,
and Succothes Vale the pace
viij For Gilead salbe myne awin
Manasses myne beside:
Myne heid strenth Ephraim weill knawin
my Law dois Judah gyde
ix Moab my wasch pot and my schoe,
on Edom will I cast,
Yea on Palestine also.
sall triumph at the last
x Quha now will lead me be the hand,
into the Cietie strang:
Or be my gyde to Edom land,
sa that I go not wrang.
xi Is it not thou O Lord our God.
quhilk hadest vs clene forsake
And went not with our Hoistis abrode,
quhen weiris in hand we tuke.
xij O Lord quhen troublis dois assaill
with ayde vs now releue
Waine is and nathing can auaill
the help that man may giue.

xiij Throuch

xlij Throuch God to do we sall haue micht
actis worthy of renoun,
He sall our faes put vnto flicht,
zea, he sall tred them doun,

Deus laudis mee ne tacueris.

Psalme cix. N

IN speichles silence do not hald,
O LORD thy toung alwayis:
O GOD euin thou I say that art,
the GOD of all my maise
ij The wickit and the gylefull mouth,
on me disclosit be
And they with fals and leing toung,
haue spoken vnto me.
iij They did beset me round about.
with wordis of haitfull spyte
Without all cans of my desert,
aganis me did they feicht.
iiij For my gude will they war my fais,
bot then can I to pray
My gude with ill my freindlyness,
with hait they did repay.
v Set thou the wickit ouer him,
to haue the vpper hand
At his richt hand eik suffer thou,
his faithfull so to stand,
vi Quhen he is iudged let him then,
condempnit be theirin
And let the prayer that he makis,
be turnit into sinne.
vij Few be his dayis his charge also,
let thou ane vther take,

His

His Childring let be Fatherles,
his wife a wedow mak.
x Let his Offspring be vacaboundis,
to begge and seik their breid
Wandring out of the waistit place
quhair erst they haue bene fed.
xj Let couetous Extortioners.
catch all his gudes and stoir
And let the strangers spoyle the frutes
of all his toyle befoir.
xij Let their be nane to pietie him,
let their be nane at all.
That on his Children Fatherles
will let their mercy fall.
xiij And sa let his posteritie,
for euer be distroyde
Their name out blot in the age
that efter sall succeid,
xiiij Let not his Fathers wickitnes
from Gods remembrance fall,
And let thou not his mothers sune,
be done away at all.
xv Bot in the presence of the LORD
let them remaine foir ay
That from the eirth the memorie
he may cut clene away
xvj Sen mercy he forzet to schaw,
bot did persew with spyte
The troublit man, and socht to slay
the wofull hartit wicht.
xvij As he did cursing lufe it sall
betyde vnto me so,

And as he did not blissing luke
it salbe farre him fro:
xviij As he with cursing cled him selk,
sa it lyke watter sall
Into his bowels and lyke Oyle.
into his banis befall,
xix As garment let it be to him,
to couer him for ay.
And as a gyrdell quhairwith he,
sall gyrdit be alway.
xx Lo, let the same befoir the LORD,
be gouirdoun of my fo
Tea and of they chat euill speik:
aganis my saull also.
xxj Bot thou O Lord that art my God,
deill thou I say with me:
Efter thy name delyuer me.
for gude thy mercyis be.
xxij Beraus in deip of greit distres,
I nedie am and pure.
And eik within my panit brest,
my hart is wondit soir.
xxiij Euin sa do I depart away,
as dois verlynning schade,
And as the Grashopper sa I
am schakin of I faide
xxiiij With fasting lang from neidfull fud
enfeblit ar hir I neis:
And all my fatnis hes my flesche,
enforcit bene to leis.
xxv And I also a byle remoche,
to them wes maid to be.

And they that did vpon me luik,
did ſchaik their heidis at me.
xxvj Bot thou O Lord that art my God,
myne ayd and ſuccour be.
Accoirding to thy mercy Lord,
ſaue and delyuer me.
xxvij And they ſall knaw theirby that thy
Lord is thy michtie hand:
And that thou, hes done it Lord,
ſa ſall they vnderſtand,
xxviij Althocht they curſe yit ſchalt
ſall blys with louing voyce.
They ſall aryſe and cum to ſchame
they ſeruand ſall reioyce,
xxix Let them be clothet all with ſchame;
that euemeis ar to me:
And with confuſioun as a cloke,
eik couerit let them be
xxx Bot greitly I will with my mouth
giue thankis vnto the Lord:
And I amang the multitude
his prayſes will record
xxxi For he with help at his richt hand,
will ſtand the pure man by
To ſaue him from the man that wald,
condempne his ſaull to dye.

Dixit Dominus Domino meo
Pſalme cx I C. (ſpaks

THe Lord maiſt heich vnto my Lord thus
Sit ȳ now doun, & reſt at my richt hād
Vntill that I thyne enemeis do mak
A ſtuill to be quhair on thy feit may ſtand.

ij The Sceptur of thy regall vower & micht
From Sion sall the Lord send and disclois
Be thou the reoir the reuler in the sicht,
And in the midis of all thy mortall fois
iij Thy Peopill sall cum willingly to the,
Quhat tyme thine host in haly beuty schew
The zouth that of my wõbe do spring salbe
Comparit lyke vnto the morning dew.
iiij Thus God hes swoorne & it performe
And not repẽt for ony time it brek: (will he
Thou art a Preist for euer vnto me
Efter the forme of King Melchisedick
v The Lord our god quha is at euery stound
At thy richt hand to be thy heill and stay,
Hie Princes proud & staitly kings sall wõd
For luke of the in his feirs wraithfull day,
vj He salbe iudge amang the hethin all.
Hie places voide with carcasses sall fill,
And in his rage the heidis eik smite he sall
That our countreis greit do wirk their will
vij Ze bet thou haist for to persew his fois
Sall drink the broks that rynnis in the way
And thus quhen he cõfoundit sal haue thois
His heid on hie then sal he lyft that day.

Confitebor tibi Domine in toto.
Psalme cxi W. K.

WIth hart I do accord,
To prayse and laude the Lord
In presence of the iust
For greit his warkis ar found,
To seirche him sik ar bound
As do him luke and traist.

His warkis ar gloryous:
Also his rirhteousnes,
It dois indure for euer
His wendrous warkis he wald,
We still remember suld
His mercy failis neuer.

ij Sik as do lufe him beir,
A portioun full fair
He hes vp for them laid.
For this they sall weill fynde
He will them haue in mynde.
And keip them as he laid

iij For he did not disdaine,
His warks to schaw them plaine
Be lichtnings and be thounders
Quhen he the Hethins land
Did giue into their hand
Quhan they beheld his wonders

iiij Of all his warks enseuth.
Baith iudgement richt and treuth
Quhair as his statutes tend
They ar decreit sure,
For euer to indure
Quhilk Equitie dois end

v Redemptioun he gaue.
His Peopill for to saue
And hes also requyrit
His promeis not to faill
Bot alwayis to preuaill,
His haly name be feirit.

vj Quha sa with hart full faine,
Trew wisdome wald attaine,
The Lord feir and obey
Sic as his lawis do keip

Gall knawledg haue full deip,
His prayse sall last for ay.

Beatus vir qui timet Dominum
Psalme cxii W K.

THe man is blyst that God dois feir,
And that his Lawis dois lufe indeid.
His seid on eirth God will vpreir.
And blys sic as from him proceid.
His hous with gude he will fullfill:
His Richteousnes indure sall still,
¶ Vnto the Richteous dois aryse,
In trouble ioy, in darknes lieht
Compassioun is in his eyis.
And mercy alwayis in his sicht,
Zea pietie mufis sic to lend:
He dois be iudgement thingis ertend.
¶ And surely sic sall neuer [illegible]
For in remembrance had is he,
Na tydings ill can mak him quaill,
Quha in the Lord sure hope dois se,
His hart is firme his feir is past
For he sall se his fais done cast.
¶ He did weill for the pure prouyde,
His Richteousnes sall still remaine
And his estait with prayse abyde
Thocht that the wickit man disdaine.
Zea quasche his teith thair at sall he
And sa consume his stait to se.

Laudate Serui Domine Laudate
Psalme Cxiii W K.

ZE childzen quhilk do serue the Lord,
Prayse ze his name with one accord

Zea blissit alwayis be his name:
ij Quha from the rysing of the Sone:
Till it returne quhair it begonne,
Is to be praysit with greit fame.
iij The Lord all Peopill dois surmount
As for his glorie we may count,
Aboue the heuins heich to be,
iiij With God the Lord, quha may cõpair?
Quhais dwellings in the heuins ar,
Of sic greit power and force is he.
v He dois abase him self we knawe,
Things to behald baith heir and beiaw,
And also in the Heuin abuse,
vi The nedie out of dust did draw,
vij And eik the pure quhilk help nane saw,
His only mercy did him muse.
viij And sa him set in heich degre,
With Princes of greit dignite
That reule his Peopill with greit fame,
ix The barren he dois mak to beir,
And with greit ioy their frute to reir,
Theirfoir prayse, ze his haly name.

In exitù Israell de Ægipto
Psalme cxiiii

When Israell be Gods addres,
from Pharaos Land was bent:
And Jacobs hous the strangers left
and in ꝑ same traine waint
ij. In Juda God his glory schawed,
his halynes maist bricht
So did the Israelites declair,
his kingdome power and micht.

Sith The

iii The Sey it saw and suddanely
as all amaisde did fle
The rozing stremis of Jordans flude.
reculit backwartly.
iiij As Gamis affrayit the montaines skl.
thair strenth did them fozsaik,
And as the silly trembling lambes
their toppis did bait and schaik,
b Quhat aild the Seyis as all amasde,
sa suddanely to fle
Yea rolling waues of Jordanis flud,
quhy ranze backwartlye
bj Quhy schuk ze hillis as Gãmis affrayid,
quhy did zour strenth sa schaik?
Quhy did zour toppis as trembling lambes
foz feir queuer and quaik.
bij O eirth confes thy souerein Lozd
and dzeid his michtie hand
Befoir the face of Jacobs GOD,
feir ze baith sey and land
biij I mene the God quhilk frõ hard rocks
dois caus in maine feilds appeir,
And from the stanie flynt dois mak,
guschje out fontaines cleir.

Non nobis Domine, non nobis.
Psalme cxv W Whit.

NOt vnto vs O LORD,
I say to vs giue none
But giue all praise of grace & treuth
vnto thy name alone.
ij Quhy sall the Gentiles say,
to vs as in despyte:

Quhair

Quhair is their God they cal vpon.
quhair is their harts delyte
iij Doutles our souerane God,
in heuin sittis on hie.
And wirkis quhat him lykis best
for all things do can he,
iiij Bot their Idols and Gods.
befoir quhom they do stand:
Siluer and Gold they ar at maist
the wark euin of mans hand.
v A mouth they haue speichles,
not muking toung nor lippis:
And eyes they haue and se na quhyt,
na mair then do deid thippis,
Eiris they haue and heir not,
as do the eiris of men
A nose also bot na vse,
for small na thing they can
vij Baith handis and feit they haue,
in forme their is na lack:
Bot nouther tuich, nor go they can,
nor zit with throte noyce mak,
viij Lyke vnto them salbe
the forgers that them frame
And lykewise sic ar na les made
quhilk call vpon their name
ix Bot thou O Israell,
in God put confidence:
For to all sic ane ayde is he,
a buckler and defence,
x And thou Trybe of Aaron,
in God put confidence.

Siiij

For to all sic ane ayde he is,
a buckler and defence.
xj All ze that feir the LORD,
in God put confidence:
For to all sic ane ayde he is:
a buckler and defence.
xij The Lord hes vs in mynde,
and will vs blis ilkone:
The hous Ismene of Israell,
and the Trybe of Aaron,
xiij And blis will he all them,
that feir the Lord in ded
Asweill the waik as them of strenth
quhilk seik to me at neid
xiiij With graces manyfald,
the Lord will all zou blys
Asweill zour seid as zour selfis,
with plentie and incress.
xv For ze ar deir to him
that Lord is ouer all:
Quhilk maid baith heuin and the eirth,
and things baith greit and small
xvj The heuins ar the Lords,
as his awin dwelling place
Bot vnto men the eirth he geuis,
thairon to rynne their race:
xvij Surely they that ar deid,
sall neur prayse the Lord,
Nor sic as in the graue ar layd,
sall thairunto accord.
xviij Bot we that do heir liue,
sall thank the Lord alwayis:

with

With hart and mouth sing thankis will we,
lykewise all zou him prayse.

¶ Dexit, quonim exaudiet DOMINVS.

Psalme cxvi N

I Luke the Lord becaus my voyce
and prayer hard hes he:
Quhen in my dayis I cald on him
he bowde his eir to me
ii Euin quhen the snaris of cruell deith,
about beset me rounde:
Quhen panis of hell me caucht & quhen,
wo and sorzow found.
iij wpon the name of God my Lord,
than did I call and say:
Delyuer thou my saull O Lord,
I do the humbly pray.
iiij The Lord is verray mercifull,
and iust he is also:
And in our God Compassioun
dois plantyfull flowe.
v The Lord in saifftie dois preserue,
all they that simple be:
I was in wofull miserie,
and he relifet me,
vj And now my saull sen thou art saif,
returne vnto thy rest:
For largely lo the Lord to the
his bountie hes expreft.
vij Veraus thou hes delyuerit,
my saull frome deidly thrall.
My moyfit eyne from murnfull teiris,
my fly ding feit from fall

ix Befoir the Lord I in the land,
of lyfe will walk theirfoir
I did beleue theirfoir I spak,
for I was troubit sore,

x I sayd in my distres and feir,
that all men lyars be:
Quhat sall I pay the Lord for all
his benefites to me.

xj The haillum cuppe of sauing health,
I thankfully will take,
And on the Lords name I will call
quhen I my prayer mak.

xij I to the Lord will pay the vowis,
that I haue him behecht:
Zea, now euin at this present tyme
in all the Peopill sicht

xiij Richt deir and precious in his sicht,
the LORD dois ay esteme:
The deith of all his haly anis.
quhat euer men do deme.

xiiij Thy seruand Lord thy seruand lo,
I do my selfe confes:
And hand maidis sone thou Lord hes bro
the bondis of my distres:

xv And I will offer vp to the:
a sacrifice of praise
And I will call vpon the name:
of God the Lord alwayis.

xvi I to the Lord will pay the vowis
that I haue him behecht:
Zea, now euin at this present tyme,
in all his Peopils sicht,

xvj Zea in thy Courts of Gods awin hous
in the middis of the:
O thou Jerusalem I say.
quhairfoir the Lord prayse zee

Laudate Dominum omnes Gentes
Psalme cxvii I C.

O Prayse the Lord ze nationis all.
Laude him ze peopill greit & small
For quhy his grace & tender luke,
To vs is greit we will proue
His treuth is constant euermoir
Vnto the Lord sing prayse theirfoir

Confitemini Domino quoniam.
Psalme cxviii I B

G Iue to the Lord all prayse & honour,
For he is gracious and kynde
Zea mair his mercy & greit fauour,
v Vois firme abyde Warld without end,
ij Let Israell now say thus baldly
That his mercy is for euer dure
And let Narons haill progenie,
Confes the same stabill and sure'
iij Let them that feir God them now addres
To cum and sing to him theirfoir
That his greit lufe and tender kyndnes,
Remainis still for euermoir:
iiij For quhē with troublys I was prestit
I then vpon the Lord did call,
Quha hard my voyce and me vp raisit;
And set at large fre from all thrall.
v The most of micht [quha hard my com-
He is with me my part to tak, (plaint

Na feir thairfoir sall caus me to faint:
For ocht that man may against me mak,
vi The Lord on my syde dois reteir
With sic as do me help and aide:
Sa that I sall se my desyre
Upon my fais quhilk do vpbraide.
vii In God to traist it is farre better,
Then to vaine man to traist or stand:
To traist in God (I say) is surere:
Then Princes Lords of Sey and land,
viii All Nations haue me rovnd compassit
With one consent: zit in Gods name
Be me they sall be sone destroyit
And put to flicht rebuke and schame.
ix They haue me round about inclosit,
Yea and schute vp with ane accord,
Yit they be me sall be destroyit.
Euin the name of God the Lord,
x Lyke beis they cũ about me swairming
Bot war as fyre of thornis put out:
For in Gods name the euerleuing
I sall confound them all na dout,
xi Thou hes (O cruell Aduersary
Thrust sair at me with mayne and micht,
To caus me fall bot lo contrary
For God hes helpt me in my richt
xii My strenth & force is God the maist hie
Yea be my sang is of plesance:
For he hes bene in all aduersitie,
Myne helper and delyuerance.
xiii The voyce of ioy and fredome salbe
Within the iust mans dwelling place:

Saying

Saying behald richt vailzeandly,
The Lozds richt hand hes bzocht to pas.
xiiij The hãd maiſt ſtrang of the Almichtie
Exaltit is now pzeſently
Of God the Lozd the richt hand ſturdy
Hes done (Say they) triumphandly.

xv Away, away Imuyers iſkone
Forzit deithis cupe ſall I not pzoue:
Bot ſall ſtill liue, that I may expon,
And ſchaw abzode Gods warkis aboue.
xvi The Lod my God hes me chaſtiſit,
And that richt ſair (I mon confeſs)
Bot of his gudnes not delyuerit,
Me vnto deith in that deſtres.

xvij Opin theirfoir to me the gaittis fair,
Quhilkar the gaitis of richteouſnes
That thzow the ſame I may haue repair
And pzayſe the Lozd his halynes
xviij This is Gods gait famous & wozthy,
Quhairat the richteous enter ſall
I will the pzayſe Lozd quhilk hes hard me,
And my delyuerence bene withall

xix The ſtaine quhilk hailly was refuſit,
And of the buylders caſt away:
The ſame laid is now and placit,
As of the cozner cheif and ſtay,
xx Quhilk thing is done by holy wirking
Of God the LORD maiſt glozious.
And as a wonder is appeiring
Vnto our ſicht maiſt meruellous.

xxi This is (of treuth) the day maiſt hapy
Quhilk God hes maid of his gudnes:

Let

Let vs thairin then mak mirth and ioy,
And sing to God with greit glaidnes.
O Lord I now beseik and pray the
Saue thou the king and him maintene,
Gif him gud luke ayd & prosperous to be
O Lord zit I requrre agane,

xxvj Ouha in the name of God maist haly
Dois cum he blyssit be alway:
we wisch also ze may be happy
Quhilk in Gods hous ar nicht and day
xxvij The Lord our God he is maist michty
And hes vs geuin licht at last.
Vnto the hornis of the Alter haly
Your sacrifice now binds full fast

xxviij Thou art the God in quhome I glorie
To the will I giue prayse theirfoir.
Euin thou my God art, thairfoir will I,
Lauds and exalt the euer moir

xxix Giue to the Lord all prayse & honour
For gracious is he and kynde,
Ye mair mercy and greit fauour
Dois ay indure vauld without end.

Beati immaculati in via qui ambulant.
Psalme cxix W Whis

BLyssit ar they that perfyte ar,
and pure in myn[illegible]e and hart
Quhais lyfe and conuersatioun:
from Gods lawis neuer start,
¶ Blyssit ar they that giue them selfis,
his statutes to obserue:
Seiking the LORD with all their hart,
and neuer from them swerue.

Doutles sic men go not astray,
nor do na wickit thing:
Quhilk stedfastly walk in his way,
without ony wandring.
iiij It is thy will and commandement
that wish attentiue keip:
Thy nobell and deuine mereyeis,
we leirne and keip indeid,
b Och wald to God it micht the pleis
my wayis sa to addres.
That I micht baith in hart and voyce,
thy lawis keip and confes
bj Sa suld na schame my lyfe attene
quhiles I thus set myne eyes
And bend my mynd alwayis to muse,
on thy sereit decreis,
bij Then will I prayse with wricht hart
and magnifie thy name:
Quhen I sall leir thy iudgements iuist
and lykwise praise the the same
biij And hailly will I gine my self,
to keip thy lawis maist richt,
Forsaik me not for euer Lord,
Bot schaw thy grace and micht.

BETH

g Be quhat meanis may azoung man beit
his lyfe leirne to amend
Gife that he mark and keip thy word
and thairin this tyme spend.
g vnfenzitly I haue the socht,
and thus seiking abyde:
Och neuer suffer me O Lord:
from thy preceptis to slyde.

xi Within my hart and secreit thocht,
thy wordis I haue hid still.
That I micht not at ony tyme
offend thy godly will,
xij We magnifie thy name O Lord,
and praise the euer moir:
Thy statutes of maist worthy fame.
O Lord teiche me theirfoir
xiij My lippis haue neuer ceist to preiche,
and publische day and nicht,
The Judgements all quhilk do proceid,
from thy mouth full of micht.
xiiij Thy testimonies and thy wayis,
pleis me na les indeid:
Then all the treasures of the eirth.
quhilk warldlyngs mak their meid.
xv Of thy preceptis I will still muse,
and theirto fraime my talke
As at a mark sa will I aime.
thy wayis how I may walk.
xvj Myne only ioy salbe sa fixt,
and on thy Lawis sa set,
That nathing can me sa far blinde
that I thy wordis forzet.

GIMEL

xvij Grant to thy seruand now sic grace,
as may my lyfe prolong.
Thyne haly word then will I keip
baith in my hart and toung
xviij Myne eyis quhilk war dyme & schut
sa oppin and mak wricht: (by
That of thy Lawis & meruellous warks,
I may haue the cleir sicht.

xix I am a stranger in this earth
wandzing now heir no vn their:
Thy wozd theirfoir to me disclois.
my futsteppis foir to cleir.
xx My saull is rauischit with desyre.
and neuer is at rest:
Bot seikis to knaw thy iudgementis hie
and quhat may please the best.
xxi The prowd men and malicious,
thow hes destroyit ilkone
And cursit ar sik as do not,
thyne hestis attend vpon
xxij Lozd turne from me rebuke & schame
quhilk wickit men conspyre:
Foz I haue kept thy Couenantis,
with zeill als hait as fyre.
xxiij The Princes gret in counsellis sat
and did agains me speik:
Bot then thy seruand thocht how he
thy statutes micht not breake:
Foz quhy thy coeuenantis ar my ioy
and my gret hartis solace?
Theyserue in steid of our Counsellouris
my matters foz to pas.

DALETH,

xxiv I am allace as brocht to graue.
and almaist turnd to dust:
Restoir theirfoir my lyfe agane.
as thy promeis is iust.
xxv My wayis quhen I acknawledged,
with mercie thow did heir:
Heir now eft sones and me instruct
thy lawes to lufe and feir.

T xxvij Teich

xxvij Teich me anis throuchlie for to knaw
thy preceptis and thy lore:
Thy warkis then will I meditate
and lay them vp in stoir.
xxviij My saull I feill sa sair oppreist
that it melti for greif:
Accoirding to thy word theirfoir,
haist Lord to send releif.
xxix From leing and dissaitfull lippis,
let thy grace me defend:
And that I may leirn the to luke,
thyne halie Lawrme send.
xxx The way of treuth baith straicht & sure
I haue chosin and found:
I set thy iudgementis me befoir
quhilk keip me saik and sound.
xxxj Sen then O Lord I forcit my self,
thy couenantis to imbrace,
Let me theirfoir haue na rebuk,
nor check in ony case.
xxxij Then will I rynne with ioyful cheir
quhair thy word dois me call:
Quhen thou hes set my hart at large
and ridde me out of thrall.

HE

xxxiij Instruct me Lord in the richt trade
of thy statutis deuine:
And it to keip euin to the end,
myne hart will I inclyne,
xxxiiij Grant me the knawledge of thy Law
and I sall it obey:
With hart and mynd and all my micht,
I will it keip alway,

xxxb In

xxxv In the richt paith of thy preceptis
gyde me Lord I requyre:
Name vther plesure can I wische
nor gretter thing desyre.
xxxvj Inclyne myne hart thy lawis to keip,
and couenantis to imbrace:
And from all filthie auarice,
Lord scheild me with thy grace
xxxvij From vaine desyre and warldly lustis
turne back myne eyis and sicht:
Gif me the Spreit of life and power
to walk thy wayis aricht.
xxxviij Cõfirme thy gracious promis Lord
quhilk thou hes made to me
Quhilk am thy seruand and do lufe
and feir nathing bot the.
xxxix Reproche & schame quhilk I sa fier
frome O Lord expell:
For thou dois iudge with equitie,
and thairin dois excell.
xl Behald myne hartis desyre is heut
thy Lawis to keip for ay.
Lord strenthin me sa with thy grace
that it performe I may.

VAV

xli Thy mercies greit and monifald
let me obteine O Lord
Thy sauing helth let me inioy,
according to thy word.
xlij Sa sall I stope the sclandrous mouthis
of lewd men and vniust,
For in thy faithfull promeisis
standis my comfort and trust

Thj

xlij The word of treuth within thy mouth
let euer still be prest:
For in thy iudgementis wonderfull
myne hope dois stand and rest.
xliij And quhile that brayth within my breist
dois naturall lyse preserue
Yea till this warld salbe dissoluit,
thy Law will I obserue.
xliiij So walk will I as set at large
and made frie from all dreid:
Becaus I socht how for to keip
thy precepts and thy reid.
xlv Thy nobill actis I will descryue
as thingis of maist greit fame,
Euin befoir Kingis I will them blase
and schrink na quhite for schame.
xlvj I will reioyce then to obey:
thy worthie hestis and will.
Quhilk euermair haue lufit best
and sa will lufe them still.
xlvij My handis will I lift to thy lawis
quhilk I haue deirlie socht:
And practise thy commaudementis
I will in deid and thocht:

ZAIN.

xlviij Thy promeis quhilk thou made to me
thy seruand Lord remember:
For theirin haue I put my traist
and confidence for euer.
xlix It is my comfort and my ioy,
quhen trubill me assaill
For were my lyfe not be thy word
my lyfe wald sone me faill.

Then

i The proud and sic as God contemne,
Still maid of me ane scorne:
Yet wald I not thy Law forsaik
as ye that were forlorne.
ij Bot cald to mynd Lord thy greit warkis
schawd to our Fatheris ald.
Quhairby I felt thy ioy surmount
my greit ane hundreth fald.
iij Bot zit allace for feir I quake
seing how wicket men.
Thy Law forsuik and did procure
thy iudgement quha knawis quhen
iiij And as for me I framid my sangis
thy statutes to exalt:
Quhen I amang the strangers dwelt
and thochtis gaue me assault.
iiij I thocht vpon thy name O Lord
be nicht quhen vtheris sleip:
As for thy Law also I keip
and euer will it keip
vj This grace I did obtene becaus.
thy couenantis sweit and deir.
I did imbrace and also keip
with reuerence and with feir.

HETH

vij O God quhilk art my part and lot,
my comfort and my stay.
I haue decreed and promised
thy Law to keip alway.
viij Mine eirnest hart did humblie schew
in presence of thy face:
As thou theirfoir hes promisit
Lord grant me of thy grace.

Tiij

lviij My lyfe I haue examin'd,
and tryit my ſecreit hart:
Quhilk to thy ſtatutes cauſit me,
my lyfe ſtraicht to conuert.
lx I did not ſtay nor linger lang
as they that ſleuthfullare
Bot haiſtelie thy Lawis to keip
I did my ſelf bewar.
lx The crewell bandis of wickit men
haue maid of me their pray:
Yit wald I not thy Law forzet,
nor from the go aſtray.
lxi Thy richteouſe iudgement toward me
ſa gret is and ſa hie:
That euin at midnicht will I ryſe,
thy name to magnifie.
lxij Companzeoun am I to all them
quhilk feir the in their hart:
And nouther will for luik nor dreid
frome thy commandementis ſtart.
lxiij Thy mercies Lord maiſt plenteouſtie,
do all the warld fulfill,
Orh teach me how I may obey
thy ſtatutes and thy will.

TETH

lxiiij According to thy promeis Lord
ſa hes thou with me delt:
For of thy grace in ſundrie ſortis
haue I thy ſeruand ſelt
lxv Teich me to iudge alwayis aricht
and gif me knawledge ſure:
For certainlie beleue I do
that thy Preceptis ar pure.

lxvi Zea

lxvj Zer thou did touche me with thy rode
I erd and went astray:
Bot now I keip thine haly word.
and mak it all my stay.
lxvij Thou art baith gude and gracious
and geuis maist liberallie:
Thyne Ordinance how to keip
theirfoir O Lord teich me.
lxviij The proud & wickit men haue forgit,
agains me mony a lie:
Zit thy commandementis still obserue
with all my hart will I.
lxix Their harts all swollin with warldlie
as greasie as ar they fat: (welth
Bot in thy Law I do delyte
and nathing seke bot that.
lxx Och happie tyme may I weill say
quhen thou did me correct:
For as a gyde to learn thy Lawis
thy roddis did me direct,
lxxi Sa that to me thy word and lalb
is deirer nor faid:
Then thousandis gret of siluer and golde
or ocht that can be tauld.

IOD

lxxij Seing thy handis haue maid me Lord
to be thy Creature:
Grant knawledge lykewise how to leirn
to put thy lawis in vre.
lxxiij Sa they that feir the sall reioice,
quhen euer they me sie:
Becaus I haue leirnd be thy word
to put my traist in the.

Ziij

lxxiiij Quhē ẅ thy rods ꝑ warldis plagis
I knaw the caus is iust:
Sa quhen thou dis correct me Lord
the caus must neidis be iust.
lxxv Now of thy gudnes I the pray,
sum comfor to me send,
As thou to me thy seruand hecht,
Sa from all ill me fend.
lxxvj Thy tender mercies powre on me,
and I sall surely liue:
For ioy and consolation baith
thy Law to me dois giue. (tena
lxxvij Cōfoūd the proud quhais fals pre-
is me for to destroy
Bot as for me thyne hestis to knaw
I will my self imploy:
lxxviij Quha sa with reuerence do the fere
to me let him retire
And sic as do thy couenantis knaw
and them alone desyre,
lxxix My hart without all wauering
let on thy lawis be bent:
That na confusion cum to me.
quhairby I suld be schent.

CAPH

lxxx My saull dois faint and ceassis not,
thy sauing helth to craue:
And for thy wordis saik still I traist
myne hartis desyre to haue.
lxxxi Myne eyis do faill for luking for
thy word and thus I say,
Och quhen will thou me comfort Lord,
quhy dois thou thus delay.

lxxxij A

lxxxij As a skinne bottell in the smoke
la am I parcht and dryde:
Yet will I not out of myne hart
set thy commandementis slyde,
lxxxiij Allace how lang sall I zit liue
befoir I se the houre.
That on my fais quhilk me torment
thy vengeance thou will powre
lxxxiiij Presumpteous men haue deggit pits
thinking to mak me sure:
Thus contrarie agamit thy Law
myne hurt they do procure
lxxxv Bot thy commandementis ar al treu,
and causeles they me greif:
To the therfoir I do complaine,
that thou micht me releif.
lxxxvj Almaist they had me clene destroyit
and brocht me quyte to ground
Yit by thy statutes I abaid
and therin succour found.
lxxxvij Restoir me Lord agane to lyfe
for thy mercis excell:
And sa sall I thy coumantis keip,
till deith my lyfe expell.

LAMED

lxxxviij In heuins Lord quhair thou dois
thy word is stablischit sure (dwell
And sall for all eternitie,
fast grauin their indure.
lxxxix From age to age thy treuth abydes,
as dois the eirth witnes:
Quhais ground wark thou hes laid sa sure,
as nathing can expres,

yt Euin

xc Euen to this day we may weil se
how all thingis perseueir:
Accoyding to thyne oyding ance,
foy all thingis thye reueir

xci Had it not beue that in thy Law
my saull had comfoyt socht:
Lang tyme oy now in my distres
I had bene byocht to nocht.

xcij Theirfoir will I thy pyeceptis ay,
in memorie keip fast:
Be them thou hes my life restoyde
quhen I was at last cast.

xciij Na wicht to me can title mach,
foy I am only thyne:
Saue me theirfoir foy to thy lawis,
myne eyis and hart inclyne.

xciiij The wickit men do seik my baine
and thairto ly in wait:
Bot I the quhyle consideerit,
thy nobill actis and greit.

xcv I sie nathing in this wyde warld
at lenth quhilk hes not end:
Bot thy commandement and thy woyd,
beyond all end extend.

MEM

xcvj Quhat gret delyye and feruent luife
do I beir to thy Law:
All the day lang my haill deuise
is onlye on thy Law.

xcvij Thy woyd hes taucht me far to pas
my fais in policie:
Foy still I keipit as a thing
of maist excellencie,

xcviij My

xcviij My teichers quhilk did me instruct
in knawledge I excell:
Becaus I did thy couenantis keip
and them to vtheris tell.
c Iu wisdome I do pas also
the auncient men indeid:
And all becaus, I keipt thy Lawis
I held it ay best reid.
ci My feit I haue refranit eik
from euerie euill way,
Becaus that I continuallie
thy word micht keip I say.
cii I haue not swerued from thy iudgementis
nor zet schrunk ony deill:
For quhy thou hes taught me theirby
to inue Godly and weil.
ciij Och Lord how sweit vnto my taist,
find I thy wordis alway:
Doutles na honie in my mouth
feill ocht sa sweit I may
civ Thy lawis haue me much wisdom leirnd
that vtterly I hait
All wickit and vngodly wayis
in euery kinde or rate

NVN

cv Euin as a lanterne to my feit,
sa dois thy word schyne bricht:
And to my pathis quhair euer I go,
it is a flamming licht.
cvi I haue baith sworne and will performe
maist certanelie douties:
That I will keip thy indgementis iust
and them in lyke exprres.

cvij Afflit

cvj Affliction hes me sair oppreſt
and brocht me to deithis doure:
O Lord as thou hes promiſit,
sa me to lyfe reſtoir

cvij The offering quhilk with hart & voice
maiſt frankilie I the giue.
Accept and teich me how I may,
efter thy iudgementis liue.

cviij My saull is ay sa in my hand,
that dangers it assaill,
Zit do I not thy Law forzet,
noz it to keip will faill

cix Althocht the wickit laid their nets
to catch me at a bray
Zit did I not from thy preceptis,
anis swerue and ga astray.

cx Thy Law I haue sa claimd alway
as mine awin heritage:
And quhy foz theirin I delyte
and set my haill courage.

cxj Foz euer moir I haue bene bent
thy statutes to fulfill:
Euin sa lykewise vnto the end
I will continew still.

SAMECH

cxij The craftie thochtis and dubill hart
I do alwayis detest,
Bot as foz thy Law and preceptis,
I lufit them euer best.

cxiij Thou art my heid and secret place,
my schreild of strang defence,
Thairfoir haue I thy promiſes,
hufit foz with patience.

cxiiij Go

cxiij Go to theirfoir ze wickit men,
depart from me anone:
For the commandementis will I keip
of God my Lord alone.
cxij As thou hes promeist sa performe
that deith me not assaill,
Nor let my hope abuse me so
that throu distrust I quaill.
cxvj Vphald me and I sall be saif,
for ocht they do or say,
And in thy statutes pleasure tak,
will I baith nicht and day.
cxvij Thou hes tred sic men vnder feit,
as do thy statutes brek:
For nocht auaillis thair subtiltie,
their counsell is bot weak.
cxviij Lyke drosse thou castis the wickit out
quhair euer they be or dwell:
Theirfoir can I as thy statutes
lufe nathing half sa well
cxix My flesch affrayis is taken with feir
as thocht it wer benomd:
For quhen I se thy iudgmentis straicht
I am as ane astoind,

AIN

cxx I do the thing that lawfull is.
and giue to all men richt.
Resigne me not to them that wald
oppres me with their micht.
cxxj Bot for thy seruand suretie be
in that thing that is gude:
That proud men giue me not the foile,
quhilk rage as they were wode.

cxxij My

cxxij Myne eyis with waiting ar now blind
thine helth so much I craue:
And eik thy richteouse promeis Lord,
quhairby thou will me saue.
cxxiij Intreit thy seruand louingly
and fauour to him schaw
Thy statutes of maist excellencie,
teich me also to knaw.
cxxiiij Thine humbill seruand Lord I am
och grant me to vnderstand,
How be thy statutes I may knaw,
best quhat to tak in hand.
cxxv It is now tyme Lord to beginne
for treuth is quyte decayit
Thy Law lykwise they haue transgrest
and maine againis them said.
cxxvi This is the caus quhairfoir I lufe,
thy Lawis better then gold,
Or iewelis fyne quhilk ar estemd
maist costlie to be soulde.
cxxvij I thocht thy preceptis all maist iust
and sa them laid in stoire.
All craftie and malicious wayis
I do abhorre theirfoir.

P E

cxxv Thy couenants ar maist wonderfull
and full of thingis profound,
My saull theirfoir dois kepe them sure
quhen they ar tryde and sound.
cxxix Quhen men first enter into thy wordis
thy fynde a licht maist cleir,
And bery idiots vnderstand
quhen they it reid or heir.

cxxx For

cxxxi For ioy I haue baith gaipt & braithit
to knaw thy commadement.
That I micht gyde my lyfe theirby
I socht quhat thing it menit.
cxxxij With mercie and compassioun Lord
behald me from aboue:
As thou art wont to behald sik
as thy name feir and loue.
cxxxiij Direct my futesteppis be thy word
that I thy will may knaw:
And neuer let iniquitie
thy seruand ouir thraw
cxxxiv From sclandrous tonguis and deidly
preserue and keip me sure: (harmis
Thy preceptis then will I obserue
and put them eik in bre.
cxxxv Thy countenãce quhilk dois me sur-
the Son in his bricht hew, (mont
Let schyne on me, and be thy Law
teich me quhat to eschew.
cxxxvi Out of myne eyis gret stoudis gusch
of dreirie teiris and fell: (out
Othen I behald how wickit men
thy Law keip neuer a deill.

ZADE

cxxxvij In euery point Lord thou art iust.
the wickit thocht they gruge,
And quhen thou dois sentence pronounce
thou art a richteouse iudge.
cxxxviij To rander richt and flie from gyle
ar twa cheif pointis and hie:
And sic as thou hes in thy Law
commandit vs straitly.

cxxxviij With

cxxxviij With zeill & wraith I am consumd,
and euen pynit away:
To se my fais thy wordis forzet
for ocht that I do may.
cxxxix So pure and perfyte is thy word
as ony hart can deme:
And I thy seruand vathing mair
do luke or zit esteme.
cxl And thocht I be na thing set by,
as ane of base degrie,
Zit do I not thyne hestis forzet,
nor schrink away from the.
cxli Thy richteousnes Lord is maist iust
for euer to indure:
Also thy Law is treuth it self
maist constant and maist pure.
cxlij Troubill and greif haue seased on me
and brocht me wondrous law:
Zit do I still of thy preceptis
delyte to heir and knaw.
cxliij The richteousnes of thy iudgementis
do last for euer moir:
Then teich them me for euin in them
my lyfelyis vp in stoir.

ROPH

cxliiij With feruent hart I call and cryde,
now answer me O Lord:
That thy commandementis to obserue
I may fullie accord
cxlv To the my God I wak my sute,
with maist humbill request:
Saif me theirfoir and I will keip
thyne precept and thyne hest.

cxlvj Te

cxlvij To the I cry euin in the morne,
before the day war licht:
Becaus that I haue in thy word
my confidence haill plicht,
cxlviij Mine eyis preuent the watch be nicht
and or they call I walk
That be deuysing of thy word
I micht sum confort tak.
cxlix Incline thyne eiris to heir my voice
and pitie on me tak
As thou was wont sa iudge me Lord
lest lyfe suld me forsake.
cl My fais draw neir and do procure
my deith maliciously:
Quhilk from thy Law ar far gone back,
and strayed from it lewdly.
cli Thairfoir O Lord approch thou neir
for neid dois sa requyre:
And all thy preceptis treu they ar,
then help I the desyre.
clii Be thy commandemẽtis I haue leirnd
not now bot lang a go:
That they remaine for euer moir
thou hes them groundit so.

PES

cliij My troubill and afflictioun,
considder and behald:
Delyuer me for of thy Law
I euer tak fast hald.
cliiij Defend my gude and richteous caus
with speid me succour send:
From deith as thou hes promisit.
Lord help me and defend.

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clv As for the wickit far they ar
from heuin health and grace
Quhairby they micht thy statutes knaw;
they enter not the trace.
clvj Gret ar thy mercies Lord I grant
quhat toung can them attaine:
And as thou hes me iudged or now,
sa let my lyfe obtaine.
clvij Thocht mony men did troubill me,
and persecute maist sore:
Zit from thy Lawis I neuer schronke.
nor went awry thairfoir.
clviij And treuth it is for greif I die
quhen I the traitors se:
Becaus they keip no quhit thy word
nor zit seikis to knaw the.
clix Behald for I do luke thy Lawis
with hart maist glaid and faine,
As thow art gude and gracious Lord
restore my lyfe againe.
clx Quhat thy word dois decre mon be,
and sa it hes bene euer,
Thy richteous iudgementis ar also
maist true and decay neuer.

SCHIN

clxj Princes haue socht be creweltie,
causeles to mak me crouch.
Bot all in vaine for of thy word,
the feir did myne hart touch.
clxij And certainely euin of thy word,
I was mair merie and glaid:
Then he that of rich ipoiles and pray,
gret stoir and plauntie had.

clxiij As

clxiij As for all leis and falsite,
I hait much and detest:
For quhy thy halie Law do I
aboue all thingis lufe best.

clxiv Seuen tymes a day I praise the Lord
singing with hart and voice:
Thy richteous actis wonderfull
to caus me to reioyce.

clxv Great peace and rest sall sic men haue,
quhilk do thy statutes lufe:
Na danger sall their quyet stait,
impair or anis remufe,

clxvi My only health and comfort Lord
I luke for at thy hand:
And theirfoir haue I done the thingis
quhilk thou did me command.

clxvij Thy Lawis haue bene my exercise
quhilk my saull maist delyzd:
So much my lufe to them was bent
that nocht els I requyzd

clxviij Thy statutes and commandementis
I keipt thou knawis aricht:
For all the thingis that I haue doune
ar present in thy sicht.

TAV.

clxix O Lord let my complaint and cry.
befoir thy face appeir:
And as thou hes me promeis maide,
sa tech me the to feir,

clxx Mine humbill supplication
toward the let fynd acces:
And grant me Lord delyuerance,
for sa is thy promeis.

clxxij Then sall my lippis thy wayses speik,
efter maist ample sort,
Quhen thou thy statutis hes me taucht
quhairin standis all comfort

clxxiij My toung sall sing & preich thy word
and on this wise say sall:
Gods famous actis and nobill lawis,
ar iust and perfyte all

clxxiiij Streith out thy hand I the beseik
and spedely me saue:
For thy commandementis to obserue,
chosin O Lord I haue.

clxxv Of the alone Lord I craue healthy.
for vther I knaw nane:
And in thy Law and nathing els
I do delyte alone.

clxxvj Grant me thairfoir lang dayis to liue
thy Name to magnifie:
And of thy iudgementis merrifull,
let me thy fauour try.

clxxvij For I was lost and went astray,
murth lyke a wandring scheip:
Oh seik me for I haue not faild
thy commandementis to keip.

Ad Dominum cum tribularer.
Psalme cxx T S.

IN troubill and in thrall,
Vnto the Lord I call
And he doth me comfort
Delyuer me I say
From lyars lippis alway,
And toungis of fals report.

iij Quhat vantage or quhat thing,
Gets thou thus for to sting,
Thou fals and flattering lyar
iij Thy toung dois hurt I weine,
Na lesse then Arrowis keene,
Of hait consuming fyre

v Alace to lang I schake
Within thir Tentis sa blake
(Quhilk Ceders ar be name)
Be quhome the folk elect.
And all of Isaacks sect
Ar put to oppin schame

vj With them that peace did hait.
I come a peace to mak,
And set a quyet lyfe,
vij Bot quhen thy word was tald,
Causeles I was controld
Be them that wald haue stryfe.

Leuaui oculos meos in montes.
Psalme cxxi W W.

I Lift myne eyis to Sion hill,
From quhence I do attend
That succour God me send
ij The michtie God me succour will,
Quhilk heuin and eirth framit,
And all thingis thairin namit.

iiij Thy fute from slip he will preserue,
And will the saiflie keip,
For he will neuer sleip.
iiij Lo he that Israell dois conserue,
Na slip at all can him catch,
Bot his eyis sall euer watch.

v The Lord is thy warrand alway,
The Lord eik dois the couer,
And at thy richt hand cuer.
vi The Sone sall not parch the be day,
Nor the Mone (not half sa bricht)
Sall with cald the hurt be nicht.
vij The Lord will keip the from distres
And will thy lyfe sure saue,
And thou sall also haue.
viij In all thy bussines gude succes,
Quhair euer thou gais in or out
God will thy thingis bring about.

Lętatus sum in his
Psalme cxxii W K.

I Did in hart reioyce
To heir the peopils voyce
In offering sa willinglie:
For let vs vp say they,
And in the Lordis hous pray,
Thus spake the folk full louinglie,
ij Our feit that wandred wyde,
Sall in thy gait abyde
O thou Ierusalem full fair
Quh ilk ar sa semelie set,
Much lyke a Cietie neat
The lyke quhairof is not els quhair,
iij The trybes with ane accord,
The trybes of God the Lord,
Ar thither bent their way to tak,
Sa God befoir did tell.
That thair his Israell
Thair prayeris suld togidder mak.
iiij For thair ar thrones erect

And

And for this respect
To set furth iustice orderlie.
Quhilk thrones richt to maintene,
To Dauids hous pertene,
His folk to iudge accordinglie.
v To pray let vs not ceis,
For Ierusalems peace,
Thy freindis God prosper michtelie,
Peace be thy wallis about,
And prosper the throughout,
Thy places continuallie.
vj Iwisch thy prosperous staite,
For my brethrens saike,
That comfort haue be meanis of the,
Gods hous dois me allure
Thy welth for to procure
So much alwayis as lyis in me.

Ad te Leuavi oculos méos
Psalme cxxiii T S.

O Lord that heauin dois posses,
I lift myne eyis to the.
Euin as the seruand liftis his,
his Maisteris handis to se.
ij As handmaids wasch their maistres h.
sum grace for to attaine,
Sa we behold the Lord our God
till he do vs forgiue,
iij Lord grant vs thy compassioun,
and mercie in thy sicht:
For we be fild and ouercum
with hatred and despight.
iiij Our myndes be stuft with gret vs bute
the riche and warldly wise
bitis

Do mak of vs their mocking ſtoick
the pꝛoud do vs deſpyſe,
Niſi Dominus fuiſſet in nobis
Pſalme cxxiiii W W.

NOw Iſraell may ſay
and that trewlie:
Gif that the Loꝛd
had not our caus mainteind:
ij Gif that the Loꝛd
had not our richt ſuſtaind.
Quhen all the warld
aganis vs furiouſly,
Maid thair vpꝛores
and ſaid we ſuld all die,
iij Now lang ago
they had deuourit vs all:
And ſwallowit quick
foꝛ ocht that we ſuld deme:
Sic was thair rage
as we micht weill eſteme:
iiij And as the ſtoudis
with michtie foꝛce dois fall,
So had they now
our lyues euin bꝛocht to thꝛall,
v The raging ſtreamis
maid pꝛoud in roꝛing noice:
Had lang ago
ouerwhelmit vs in the deip.
vj Bot lovit be God
quhilk dois vs ſaifly keip
From bludeie teith
and thair maiſt crewell voice:
Quhilk as a pꝛay
to tꝛt vs wald reioyce,

vij Our

vij Euin as the Bird
out of the Fowlers girne,
Esthayis away:
rich sa it fairis with vs
Bot ke ar their nets
and we haue scapit thus.
viij God that maid heuin
and eirth is our help then
His name hes saulit vs
from thir wickit men.
Qui confidunt in Domino
Psalme cxxv W K.

SIc as in God the Lord do trust
As mount Sion sall firmelie stand
And be remuvit at na hand:
ij The Lord will count them rich and iust
Sa that they sall be sure
For euer to indure
iij As michtie montaines huge and greit,
Ierusalem about do cleis:
Sa will the Lord be vnto those,
Quha on his godly will do wait:
Sic ar to him sa deir
They neuer neid to feir.
iiij For thocht the richteous try dois he,
Bemaking wickit men his rod:
Lest they throuch greif forsaik their God
It sall not as their lot still be.
v Giue LORD to those thy licht,
Quhais harts ar trew and richt,
vj Bot as for sic as turne asyde,
Be vnkit wayis quhilk they out socht:
The Lord will surelie bring to nocht
With workers vyle they sall abyde.

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Bot peace with Israell
For euermair sall dwell.

In conuertendo Dominus capti
Psalme cxxvi W W.

QVhen that the Lord
againis his Sion had furth brocht
From boundage gret
and also seruitude extreme:
His wark was sik
as did surmount mans hart and thocht
Sa that we wer
much lyke to them that vse to dreame
Our mouthis wer
with lauchter fillit then,
And eik our toungis
did schaw vs ioyful men
ij The Hethin folk
wer forcit then this to confes,
How that the Lord
for them alsa gret thingis had done:
Bot much moir we
and thairfoir can confes na les.
Quhairfoir to ioy
we haue gude cans as we begun.
O Lord go furth,
thou can our bondage end,
As to desertis
the flowing riuers send.
iii Full trew it is
that they quhilk saw in teiris indeid:
A tyme will cum
quhen they sall reap with mirth & ioy.
They went and weipt
in bairing of their precious seid.

For

For that thair fais
full often tymes did them annoy:
Bot their returne
with ioy they sall sure se
Thair scheauis hame bring
and not impedit be.

Nisi Dominus ædificauerit
Psalme cxxvii W K.

EXcept the Lord the hous do mak
And thairunto dois set his hand,
Quhat men do build it can not stand.
Lykewise in vaine men vndertak,
Cities and haldis to watch and waird
Except the Lord be thair saifgaird.

ij Thocht ze ryse airlie in the morne,
And sa at nicht go lait to bed,
Feiding full hardlie with browne breid,
Zit wer zour labour loist and worne.
Bot they quhom God dois luse and keip
Sellaue all thingis with quyet sleip.

Thairfoir mark weill quhen euer ze se
That man haue airis to enioy their land
It is the gift of Gods awin hand.
For God himself dois multiplie,
Of his gret liberalitie,
The blessing of posteritie.

iij And quhen the Childzen cum to age,
They grow in strenth and actiuenes
In person and in cumlines,
Sa that a schaft schot with courage.
Of ane that hes a maist strang arme,
Fleis not sa swift nor dois lyke harme.

Och

ij Och well is him that hes his quauis
Furnischit with sic artilzeric:
For quhen in perrell he sall be.
Sic ane sall neuer schaik uor schiuer,
Quhen that he pledis befoir the Judge
Agains his fais quhilk beir him grudge.

Beati omnes qui timent Dominum
Psalme cxxviii T S

BLissit art thou that feiris God
and walkis in his way:
For of thy labour thou sall eit,
happie art thou I say,
ij Lyke frutefull Vynes on thy hous syde
sa bois thy wyfe spring ont
Thy Childzen stand lyke Olyue plantis
thy Table rouud about,
iij Thus art thou blest that feiris God
and he sall lat the se,
The premist Jerusalem,
and his Felicitie
iiij Then sall thy Childzens childzen se
to thy greit ioyis increes:
And lykewise grace in Israell
prosperitie and peace.

Sæpe expugnauerunt me a Iuuentute,
Psalme cxxv W W.

OF Israell
this may now be the sang:
Euin frome my zouth,
my faes haue oft me noyit.
ij A thousand syis
fra I was tender and zoung.

They

They haue me wrocht
zit was I not destroyit
ij As zit I beir
the markis in baine and skinnes
That ane wald think
that the plowmen with their plowis
Upon my back
haue maid thair balkis far in
Fra lyke plowd ground,
euin sa haue I lang furrowis.
iij Bot zit the Lord,
quhilk dois all thingis iustly
Des cr: the raipis
and sa clayit the wickit rage.
Euin sa sall all
sic persons schamefully
Quhilk hait Sion
or wisch it ony damnage:
iiij All sic men sall
be lyke the grasse that growis
Upon the wallis
or toppis of houssis maist hie,
Quhilk suddainly
or ane bewar witheris,
Sa that na frute
on sic herbis can gatherit be.
v Neuer man salw
that ony mawer mawde
Sic grasse as that
or thairof his hand did fill,
Much lesse that he
quhilk glaineth of that is, salwd

Vnder

Wnder his arme
bure sum thing his houg vntill.
iij Norzit that he
that passis be that way,
Sayis to the raipers
God saue zow oz God speid,
Na, ne man dois
wilch them gude luck I say,
Oz pray that God
wald foz their wark giue them meid.

De profundis clamaui
Psalme cxxx W W.

LORD to the I mak my mone,
Quhen dangers me oppzes:
I call, I sicht, I plaine and gzone
Traisting to fynd releis,
ij Heir now O Lozd my requeist,
Foz it is full dew tyme:
And let thyne eiris ay be pzest
Wnto this Prayer of myne.
iij O Lozd my God gif thou wey
Our sunns and them perus:
Quha sall then eschaip and say
I can my feit excus.
iiij Bot Lozd thou art mercifull,
And turnis to vs thy grace
That we with hartis maist cairfull
Suld feir befoir thy face.
v In God I put my haill trust
My saull waittis on his will:
Foz his promeis is maist iust
And I hope thairin still

My

vi My ſaull to God hes regaird
wiſching for him alway,
Mair than thay that watch and waird
To ſe the dawing day.

vij Let Iſraell then baldly
In the Lord put his truſt:
He is that God of mercis
That his delyuer muſt.

viij For he it is that muſt ſaue
Iſraell from his ſinne
And all ſic as ſurelie haue
Their confidence in him.

Domine non eſt exaltata.
Pſalme cxxxi M.

LOrd I am not puft vp in myndc,
I haue na ſcornefull eye,
I do not exerciſe my ſelf
in thingis that be to hie.

ij Bot as a Child that waynitis,
euin from his mothers breſt:
Sa haue I Lord behauit my ſelf,
in ſilence and in reſt.

iij O Iſraell traiſt in the Lord,
let him be all thy ſtay:
From this tyme furth for euermoir,
from age to age I ſay.

Memento Domine Dauid
Pſalme cxxxii I C.

OF Dauid (Lord) in myndc record,
And eik of his afflictiounis all:
Quha ſweir ane aith vnto the Lord
And maid a ſolemne vow withall,
Saying to Jacobs michtie God.

v This promeis Lord to the I make,
myne hous not enter in will I,
Nor rest vpon my couth will take
Nor anis gif sleip vnto myne eye.
Nor zit my ey lids close from walk:
iij Vntill I for the Lord prouyde
and fynd sum place his awin to be
Quhair Jacobs michtie God may byde.
and plant his hous eternally.
Thairto remaine frome tym to tyde
iiij Behald the same then heir did we
In Ephrata that frentfull ground
Quhilk is richt plesant vnto the,
And haue thy dwelling place out found
Within the forrestis feildis to be.
v Thy Tabernacles thair anis picht,
To worschip the we will be prest:
Befoir thy futestule thair in sicht,
Aryse thairfoir cum to thy rest
Thou & the ark of thy gret micht,
vj Let richteousnes thy Preistes imbrace
A precious garment it them mak:
Giue to thy halie anis solace,
And for thy seruand Dauids sake
Refuse not thyne annointit face.
vij To Dauid God in treuth did sweir.
And sure he will performe that thing
Saying dutles I will bypreir.
The frut that from thy lones sall spring
Vpon thy throne thy rewle to beare
viij Gif that thy sonis my bond retaine
And from thy Lawis aback not flit,
Quhilk I then leirne this grace agane

Will

Will I them schaw thair Sonnis sall sit.
Vpon thy sait ay to remain.

xiij For God hes cholin Mont Syon
quhair to abyde he lykis weill
Saying this is my rest alone,
For euer moir I heir will dwell
My haill delyte is set theiron.

xv I doutles will hir victuals blyss,
hir pure with breid eik satisfye
And cleith their Preists with helthfulnes
Yea all their gude men cans will I
To schout and cry for ioyfulnes

xvj My seruand Dauids horne of micht,
in hir will I mak bud and spring
For I ordainit haue a licht,
to myne anoynted Christ and King
thair to remaine in all mens sicht

xvij Bot I will cleith his enemies all,
with vyle reproch rebuke and (schame
Quhair as his Croune imperiall
vnto his honour and great fame:
vpon his heid still flouriseh sall

Ecce quam bonum, & quam iucundum
Psalme cxxxiii W Whit,

O how happy a thing it is
and ioyfull for to se
Brethren togidder fast to hald
the band of Amitye,

ij It cleis to mynde that sweit perfume
and that coistly oyntment,
Quhilk on the Sacrificers heid
be Gods precept wes spent

It wesit not Aarons heid alon,
bot dreuth his beird throuchout
And finally it did rynne doun,
the riche attyre about.
iij And as the lawer ground dois drink
the dew of Hermon hill:
And Syon with the siluer droppis,
the feilds with frute dois fill.
v Euin sa the Lord dois powre on them,
his blissing mony fald:
Quhais hartis and myndis without all gyll
this knot do keip and hald.
℣ + This last Verse is soung with
the twa last clauses.

Ecce benedicite Dominum omnes.

Psalme cxxxiiii VV Ké

BEhald and haue regaird,
ze Seruands of the Lord
Quhilk in his house be nicht do waitt
prayse him with ane accord
ij lyft vpe zowr hands on hiech,
vnto his haly place:
And giue the Lord his prayses dew
his benefytis imbrace.
iij For quhy? the Lord quha did
baith eirth and Heuin fraime,
Dois Sion blis and will conserue,
for euer mair the same.

Laudate nomen Domini Laudate

Psalme cxxxv. M

VNto the name of God the Lord,
giue prayse with ane accord

O prayse him still all ze that be,
the seruands of the Lord.
ij Extoll his praise all ze that stand
within the hous of God
All ze that in his Courtis remaine,
his praise declair abrod.
iij Prayse ze the Lord for he is gude
sing praises to his name
It is a cumely and a gude thing.
allwayis to do the same.
iiij For God hes chosin Jacob ouk
his verray awin weise:
Ja hes he chosin Israell,
his treasure for to be
v For this I knaw assuritly,
the Lord is verray greit
And that he is aboue all Goddis,
his dwelling place and sait.
vj For quhatsoeuer plesit him,
that hes he wrocht about:
In Heuin in Eirth and in the Sey,
zea all the deippis throughout.
vij He frome the eirth the cludes dois bring
the lichtnings and the raine:
He makis eik, and wyndis to cum,
from quhair they did remaine.
viij He smote the firist borne of eilk thing
in Egipt that tuke rest
He spairit thair na leuing thing.
the man nor zit the beist.
ix O Egipt, he in middis of the,
hes maid his wonders fall:

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On Pharao thy cruell king.
and on his seruands all
x He sundry peopill bzocht to nocht
distzoying them outricht,
And mony kings he slew also,
that wer of power and micht;
xi As Sihon (that sumtyme was Lozd
and king of Amozites:)
And Og the King of Basan land,
with all the Caananites.:
xij And gaif their land to Israell,
ane heritage we se:
To Israell his cholinfolke,
thair heritage kobe.
xiij Thy name O Lord sall still indure,
and thy memoziall:
Thzouchout all Generatiouns,
that ar oz euer sall,
xiiij The Lozd will surely iudge aricht
his peopill all in deid,
And to his seruands fauour schaw
will he in tyme of neid,
xv The Idols of the hethen all,
thzouchout their coustis & lands,
Of siluer and gold they be
the warks euin of mens handis
xvi For mouthis they haue bot speik na
and eyes bot may not se: (quh
Sa haue they eiris, that nathing heir,
and braithles haillily be.
Quhairfoir all they ar lyke to them
that sa do set them furth.

And

And lykewyse they that traist in them,
or think they be ocht worthe.
viii O all ze hous of Israell,
se that ze prais the Lord:
And ze that be of Aarons house,
praise him with ane accord.
ix And ze that be of Leuies hous,
praise ze lykewyse the Lord,
and all that stand in aw of him
prayse him with ane accord
x And out of Sion sound his prais,
the prais of God the Lord
Quhilk dwellis in Jerusalem,
prayse him with ane accord

Confitemmini Domino quoniam.

Psalme cxxxvi. 1C.

O Laud the Lord beninge,
Quhais mercy is last for ay
Giue thankis and praisses sing.
To God of Gods I say,
ii For certanely:
His mercy is dure
Baith firme and sure.
Eternally,
iij The Lord of Lords praise ze.
Quhais mercy is ay dois dure,
Greit wonders only he
Dois wirk by his greit power
For certainely.
His mercy is dure,
Baith firme And sure.
Eternally.

Quhilk Lord omnipotent
Be his greit wisdome hie
The heunly Firmament
Did frame as we may se
vi For certainly
His mercy is dure
Baith firme and sure
Eternally

vij Yea he the heuie charge.
Of all the eirth did streiche
And on the waters large.
The same he did out reich.
viij For certainely
His mercy is dure,
Baith firme and sure
Eternally.

ix Greit lichts he maid to be
For quhy: his luke is ay
Sic as the Sone we se
To reule the lichtsume day
x For certainely
His mercy is dure
Baith firme and sure
Eternally

xi And eik the Mone sa cleir
(Quhilk schynes in hir sicht)
And starnis that do appeir
To guyde the darksum nicht
xij For certainely
His mercy is dure
Baith firme and sure
Eternally.

xlij With greuous plagues and sair,
All Egypt smote he then:
Thair first borne les and mair,
He slew of beist and man,
xliij For certainly
His mercy is dure:
Baith firme and sure,
Eternally.

xlv And from amids thair land,
His Israëll furth brocht:
Quhilk he with michty hand,
And streichit arme hes wrocht
xlvj For certainely,
His mercy is dure
Baith firme and sure,
Eternally.

xlvij The Sey he cut in twa,
Quhilk stude vp lyke a walk
And maid throucht it to ga,
His chosin Children all,
xlviij For certainly,
His mercy is dure:
Baith firme and sure
Eternally

xlix Bot their he quhelmit then,
The proude king Pharao:
With his hudge Hoste of men,
And Charetis eik also,
l For certainely
His mercy is dure:
Baith firme and sure,
Eternally.

xxi Quha led thrcuth Wildernes,
His Pepill saif and sound
And for his lufe endles.
Grit Kings he brocht to ground
xxii For ceatainly,
His mercyis dure,
Baith firme and sure
Eternally

xxiii And slew with puissant hand
Kings michtis of fame:
As of the Amorites land
Sihon the king be name.
xxiiii For certainly.
His mercyis dure
Baith firme and sure
Eternally.

xxv And Og (the Giant large)
Of Basan King also
Quhais land for heritage
He gifte his peopill tho.
xxvi For certainly
His mercyis dur
Baith firme and sure,
Eternally.

xxvii Euin vnto Israell
His seruand deir (I say)
He gaue the same to dwell;
And their a brd for ay.
xxviii For certainly
His mercyis dure
Baith and sure
Eternally.

xxix To mynd he did vs call,
In our maist base degre
And from oppressors all,
In safetie set vs fre,
xxx For certainely
His mercy is dure
Baith firme and sure,
Eternally

xxxi All flesche in eirth abyde,
with fude he dois tufill:
Quhairfoir of heuin the God
To laud it be zour will
xxxii For certainly,
His mercy is dure
Baith firme and sure
Eternally.

Iuxta Flumina Babylonis sedimus
Psalm: cxxxvii N.

QVhen as we sat in Babylon
the Reuers round about:
And in remembrance of Sion
the teiris for greif braist out
ii we hangde our Harps and Instruments
the willow treis vpon:
For in that place men for thair vse.
had plantit mony one

iii Then they to quhome we presoners war
said to vs tauntingly:
Now let vs heir zour Ebrew sangis.
and plesand Melody:
Allace said we, quha can anis frame
his sorrowfull hart to sing:

The

The prayses of our louing God,
thus vnder a strange King.

ii Bot zit gif I Jerusalem.
out of myne hart let slyde
Then let my fingers quyte forget
the warbling Harp to gyde.

iii And let my toung within my mouth.
be knit for euer fast:
Gif that I joy before I se,
thir full dely uerance past.

iiij Therfoir O Lord remember nowis
the cursit noyce and cry:
That Edonis sonnis aganis vs maid,
quhen they raised our Citie

iiij Remember Lord their cruell wordis.
quhen as with ane atrord:
They cryde, On sack and rais thair wallis.
in dispyte of their Lord.

ir Euin sa sall thow O Babylon,
at lenth to dust be brocht:
And happy sall that man be calde,
that our reuenge hes wrocht:

r Zea blyssit sall that man be calde
that takis thy Childzen zoung.
To dasch their banis aganis hard stanis
quhilk ly the streitis amang.

Confitebor tibi Domine in toto
Psalmecxxxviii. VVK

With my hailll harrt,
the Lord now prayse will I,
Before the Gods
I will him prayle for euer,

Towards

Towards thy Kirk
and Tempill will I cry:
Becaus thy luke
and kyndnes faillis neuer.
Thy Godly name
thy word hes maist avancit:
Quhilk dois excell,
and aucht to be in hancit.
ij Quhen I did call
then dids thou me heir.
And strenthnit hes
my Saull sa sair oppressit:
All eirthly Kings,
sall the Lord praise with feir
For thay haue hard
thy wordis by mouth expressit.
They sall all sing
and praise thy name sa haly:
For greit thou art
and greit Lord is thy glorie.
iij The Lord is heich
bot zit the meik dois se,
As for the proude
farre of he him obseruis
Bot thocht I walke
and in greit troublis be
He to reuiue,
from all hurt he discharges
Thyne hand treiche furth
my fais thair meid dois rander,
And with the same
thou art my sure defender
iiij The Lord his wark
quhilk he in me began,

will

Will it perfoyme
I am thairof resoluit.
Thy mercyis Lord
expres with pen quha can
They ar sa greit
they can not be reuoluit
Forsak not Lord,
the wark quhilk thou hes framit
be the alway is reclaimit,

Domine exploraſti me,
Psalme cxxxix. W K.

O Lord thou hes me tryde and knawin
my ſitting doys thou knaw:
And ryſing eik, my thocht s a far,
thou vnderſtandis alſo.

iii My paiths zea and my lying doun
thou compaſſis alway is
And be familiar cuſtume are.
acquaintit with my way is
iii Na word wes in my toung O LORD
bot knawin it is to the:
Thou byndis me on other ſyde,
and layis thyne hand on me.
iiii To wonderfull aboue my reiche,
Lord is thy cunning ſkill:
It is ſa hie that I the ſame
cannot attaine vntill.
v From ſicht of thy all ſeing ſpreit,
Lord quhidder ſall I go:
Or quhidder ſall I fle away,
thy preſence to chaip fra.

viij To heuin gif I mount aloft,
lo thou art present thair
In hell gif I ly doun be law.
euin their thou dois appeir.
ix Zea let me tak the morning wings,
and let me go and hyde:
Euin their quhair ar the fartheſt partis,
quhair flowing ſey dois flyde,
x Zit notwithſtanding thither ſall
thy riching hand me gyde
And thy richt hand ſall hald me faſt,
and mak me to abyde.
xi Zea gif I ſay the darknes ſall
zit ſchroud me from thy ſichs
O, euin alſo the darkeſt nicht,
about me ſall be licht.
xij Zea darknes hydes not from the
bot nicht dois ſchyne as day
To the darknes and the licht:
ar baith a lyke alway.
xiij For thou poſſeſſit hes my rayns,
and thou hes courit me
Quhen I within my mothers wombe
inclоſit wes be the
xiij I will the prais for fearfully,
and wondrous maid I am:
Thy warks ar meruellous and weill:
my ſaull dois knaw the ſame.
xiiij My banis they ar not hydde from the
althocht in ſecreit place:
I haue bene maid, and in the eirth
beneth I ſchappin was

Will it perfoyme
I am thairof resoluit.
Thy mercyis Lord
exprees with pen quha can
They ar sa greit
they can not be reuoluit
Forsak not Lord,
the wark quhilk thou hes kramit
be the alway is reclaimit.

Domine exploraſti me.
Psalme cxxxix. W K.

O Lord thou hes me tryde and knawin
my ſitting dois thou knaw:
And ryſing eik, my thocht s a far,
thou vnderſtandis alſo.

ii My paiths zea and my lying doun
thou compaſſis alway is
And be familiar cuſtume are.
acquaintit with my way is

iii Na word wes in my tonug O LORD
bot knawin it is to the:
Thou byndis me on other ſyde,
and lay is thyne hand on me.

iiii To wonderfull aboue my reiche,
Lord is thy cunning ſkill:
It is ſa bie that I the ſame
cannot attaine vnt ill.

v From ſicht of thy all ſeing ſpreit,
Lord quhidder ſall I go:
Or quhidder ſall I flie away,
thy preſence to chaip fra.

vij To heuin gif I mount aloft,
lo thou art present thair
In hell gif I ly doun be law.
euin their thou dois appeir.
viij Zea let me tak the morning wings,
and let me go and hyde:
Euin their quhair ar the fartheſt partis,
quhair flowing ſey dois flyde,
viiij Zit notwithſtanding thither ſall
thy riching hand me gyde
And thy richt hand ſall hald me faſt,
and mak me to abyde.
x Zea gif I ſay the darknes ſall
zit ſchroud me from thy ſichs
O, euin alſo the darkeſt nicht,
about me ſall be licht.
xj Zea darknes hydes not from the
bot nicht dois ſchyne as day
To the darknes and the licht:
ar baith a lyke alway.
xij For thou poſſeſſit hes my rayneſ,
and thou hes courit me
Quhen I within my mothers wombe
incloſit wes be the
xiij I will the prais forr feirfully,
and wondrous maid I am:
Thy warks ar meruellous and weill:
my ſaull dois knaw the ſame.
xiiij My banis they ar not hydde from the
althocht in ſecreit plaes:
I haue bene maid, and in the eirth
beneth I ſchaippin was

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xiiij Quhen I wes formles then thy eye
saw me far in thy buke:
Wer writtin all (nocht wes befoir)
that efter fassioun tuke.

xv Thochtis theirfoir of the O GOD,
how deir ar they to me?
And of them all how passing greit
the endles numbers be?

xvj Gif I suld count them to their suume,
mair then the sand I se,
And quhensaeuer I awaik,
zit am I still with the.

xvij The wickit and the bludy men
och, that thou waldest slay:
Euin they O GOD, to quhome I cry,
depart frome me away.

xviij Euin they of the O LORD my God
that speik full wickitly,
Thir that ar lyftit vp in vaine,
and euems ar to

xix Hait I not them that hait the LORD
and not in eirnist wise
Contend O Lord aganis them all
that do aganis the ryse.

xx I hait them with vnfenzeit hart,
euin as myne vtter fois.

Try me O God and knaw my hart,
my thochts proue and disclois,

xxj Considder Lord gif wickitnes
in me their ony be
And in they way O God my gyde
for euer leid thou me.

Exripe

Eripe me domine ab omni malo

Pſalme cxl C

FRom the peruerſe and wickit with.
O Lord delyuer me
And from the cruell mans deſpicht
preſeruit let me be.

ij Quha in their hartis do miſcheif wary
and euill things inuent
Continually to weir richt ſcharp
on me they ar full bent

iij They quhettit haue thair toungis alss
as is the Serpents ſpeir (liene.
They Edders poyſoun may be ſene.
vnder thair lippis to beir.

iiij From wickit hands Lord me withhald
preſerue me to abyde
Fre from the cruell men that wald
caus my fute ſteppis to ſlydde

v For lo the proud a ſnair haue ſet
for me in my paith way:
And haue with cords ſpred furth thair nee
and girnis for me they lay

vi Thairfoir vnto the Lord ſayd I
thou art my God alone
Heir then O LORD the voyce and cry
quhairwith I plaint and mone.

vij O Lord my God the ſtrenth and ſtay
of my Saluatioun
Myne heid thou couerit in the day
their battell come we on

viij Let not the wickit man obtein
on me his hartis delyte.

No

Mayst perfoym his thochtis maist vaine
lest pryde him set on fyre

℟ Of thay that compas me O Lord,
the cheif and princepall:
The mischeif of their lippis accord,
vpon them selfis to fall.

℣ Let collis vpone their heidis doun fall,
them cast in fyrie glowe:
And that they ryse na mayr at all,
into deip pittis them throw.

℟ The Lord I knaw the afflictis cause
will surely tak in hand:
And he aganis the pure manis faise,
with iudgment iust will stand.

℣ Undoutitly the man vpricht.
sall praise thy name thairfoir.
And esk the iust sall in their sicht,
inhabite euer moir.

Domine clamaui ad te festina ad me

Psalme cxli. C

O the I call (O Lord) theirfoir,
haist left I be dismaid,
Ech heir my voyce quhē as I cry
and cry to the for ayde,

℟ My prayers in thy sicht let be.
as Incense pure of price
And my hands lift vp to the
as euening Sacryfice.

℣ Befoir my muth O Lord alwaird
and watch set I the pray
And of my lyppis be thou the gaird
and keiper sure for ay.

iiij. Let not myne hart to ill inclyne,
that with these wickit mates
Quhilk mischeif wirk, I sall to sinne
nor taist thair delicates.

v. Quhen I offend, then let the Iust,
correct me Lord, that day:
For as a benefite neidis must
I tak the same alway.
Zea his reprouse salbe sweit Oyle,
that sall my heid not break:
As for my pais within schort quhyle,
I sall haue caus to speike

vj And quhen their Iudges doun sall fall,
amangis the stanis to ground:
The People sall my wordis heir all
quhilk sweit and trew they found
vij O Lord bot as our banis ar strowde
aboue the pit and graue:
Lyke chippis be him that wod hes hewde
or diggit in a caue:

viij. Zit vnto the, myne eyes their sicht
do cast in his distres:
On the O Lord my traist is picht,
leaue not my saull helpless.
ix Bot keip me from the snair quhilk they
haue spred to trappe me in:
And from the girnis quhilk sik do lay,
as ar addict to sinne.

x. As for the wickit let tham fall
into their nettis prepaird:
Quhilk I eschaip, zea let them all
togidder sa be snaird

Voce mea ad Dominum clamaui.

PSALME CXLII, W, K.

VNto the Lord
I cry did and call
Zea with my voice
I him beſoucht.
ij. And my requeſtis
befoir him let fall.
Sa that my greifis
and troubillis with all
Befoir his preſence
I furth brocht
To ſtay my troublit hart.
iij. Thocht I in Spreit
wes troublit and rent
Zet thow my path
dids knaw alway:
The ſelf ſame traid
Quhairin I then went,
Wy fais ſa muche
to malice wer bent,
They preuily
thair ſnaires did lay,
To tak me as their pray.
iiij. As I now at
my richt hand did luke,
And ſa behald
on athair ſyde
Nor ane fornd I.
Quh ilk culd me weill brok
Bot ſeming ſtrange,
thay thair we forſuke:
All refuge was

from

from me full wyde,
My saull the self same traide,
v. Then cryit I:
O Lord vnto the,
And also said
this in effect
Thow art myne hope,
and sa still sall be
Lea my haill part
quhilk thow geuis me
Within that land
sa semely dect,
Quhair dwell do thyne elect.
vj. To myne complaint,
O Lord now giue eir,
For I am brocht
full law and base,
Saue me from sik
as put me in feir.
Quhilk Tyrannis wald
a sounder me teir,
For quhy? thair force
micht sone tak place,
Me throuchly to deface.
vij. Mak fre my saull,
in bandis that do ly,
That I may praise
thyne haly Name
The richteouse then
will stand me by.
And with much ioy
thy praises furth cry,
For schawing Lord,

to me the same
They will set furth thy fame.

Domine exaudi orationem meam.
PSALME CXLIII. IC.

O Lord heir my Prayer Lord,
And vnto my requeist,
To bow thyne Eir accord,
And as thou thinkis best
According to thy treuth.
And for thy iustice saik,
O Lord on me haue reuth
And answer to me mak.

ij. To Judgement enter not
With me thy seruand pure,
For quhy this weill I wait
Na man in sicht may dure
Of the the leuing God.
Gif thou his deidis wald try.
Or dar mak none abode,
Him self to iustify.

iij Behald myne enemy
Persewit hes with spicht.
My lauill it to distroy:
Ya he my lyfe down richt,
Vnto the eirth hes smote,
And layit me full law
In darknes as forgot
Or meil died lang a go

iiij. Quhair throw my spreit allace,
was troublit with vnrest,
My ne hart amasit was,
And vexit in my breist,

v. Zet I to myndo call,
Tyme past and do recoyd
Thy warkis: zea think on all
Thyne handy warkis O Loyd.

vj. With greuous plaint and mone
Myne hands I streych abyod:
To the myne help alone:
Foy lo my saule, O God
Maist ardently deiyris
And langis efter the,
As thristy ground requyris,
With raine refreschit to be.

vij. O Loyd foy myn auaill
To heir me mak gude speid:
Foy lo my spyeit dois fail
Hyde not thy face in neid
Fra me pure wrecht allace,
Foy doutles eis I iall
Be lyke to them that pas,
And in the graue do fall.

viij. Now sen I trust in the
Thy Clemency bening
To heir graunt vnto me,
Quhen break of day dois spring.
The way to me deserue
That I suld walk and go,
Foy I my saull on hye
To the haue lyfted tho.

ix. From all my fais me saue
And set me fre I pray:
Foy Loyd with tyne I haue
Still hyd my self alway.

x. To do thy will instruct
Me, Lord my God of micht
Let thy gude Spreit, conduct
xj. Me to the land of richt.

To quicken me accord,
For thy names sake also:
And for thy iustice Lord:
Bring out my Saull from wo.
xij. And for thy mercyes, slay
My fais, and put to schame,
My saulis oppressouris ay
For I thy seruand am.

Benedictus, Dominus fortitudo mea.

PSALME CXLIIII.

BLest be the Lord my strenth that dois
Instruct my hand to fecht,
The Lord that dois my fingers frame
to battell be his micht
ij. He is my gudenis fort and tower,
defyuerer and schield,
In him I traist, my pepill he
subdewis to me to zeild.
iij. O Lord quhat thing is man, that him
thou haldis sa in price,
Or Sonne of man that vpon him
thou thinkis in sik wyse,
iiij. Man is bot lyke to vanitie,
sa pas his dayis to end,
v. As fleitting schade, bow doun O Lord,
thy Heuins and discend.
vj. The Mōtains tuich, & thay sall smok
cast furth thy lichtning flame,

and

And scatter them: thyne arrowis schuit,
consume them with the same.
vij. Send doun thyne hãd eum from abous
O Lord delyuer me:
Tak me from watters greit, from hand
of strangeris mak me fre,

viij. Quhais subtile mouth of vanitie,
and foundnes dois intreit:
And their richt hand is a richt haud
of fallsheid and dissait.
ix A new sang I will sing, O GOD
and singing will I be:
On Viole and on Instrument,
ten stringit vnto the:

x. Euin he it is that only geuis
delyuerance to Kingis:
vnto his seruand Dauid, help
from hurtfull sword he bringis.
xj From strangers hand me saue & scheild,
quhais mouth talkis vanitie:
And thair richt hand, is a richt hand
of gyle and subtilty.

xij. Sa that our Sonnis may be as plantie
from growing youth dois reir,
Our dochters haruit corner stanis,
lyke to a Paleis fair.
xiij Our corners, full and plentie may,
with sindrie sortis be found:
Our schip bring thousandis in our streits
ten thousand may abound,

xiiij Oxin be to labour strang,
that nane do vs inuade:

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Thair be na going out nor cry,
within our streitis be maid.
v. Thy Pepill blissit ar that with
lik blissings ar sa stord:
Ya blissit all the Pepill ar
quhais God is God the Lord.

Exaltabo Deus meus Rex.

PSALME CXLV. I.C.

O Lord that art my God and King.
Undoutedly I will the praise:
I will extoll and blissingis sing,
Unto thyne haly Name alwayis.
ij. From day to day I will the bliss
And laud thy Name warld without end.
iij. For greit is God maist worthie prais,
Quhais greitnes nane may comprehend
iiij. Race fall thy warkis praise unto race
and sa declair thy power, O LORD,
v. The glorious bewtie of thy grace,
and wondrous warkis I will record.
vi. And all men fall the power (O Lord)
Of thy feirfull actis declair:
And I to publische all abroad,
Thy greitnes at na tyme will spair.

They sal byrst out to mentioun
and specifie thy great gudenes.
And w loud voyce thair sangis esshone
Sall frame to schaw thy richteousnes.
viij The Lord our God is gracious,
Ya, mercyfull is he also:
In mercy he is plenteouse
Bot unto wraith and angerfaw:

The

ix. The Lord to all men is bening,
Quhais mercies all his warkis exceid.
x. Thy warkis eikane thy prayses sing
and ein thy Sancts the blys in deid,
xi. The glory of thy Kingdome they
Do schaw, and of thy power do tell,
xij that la mēs sōnis his micht knaw may
and Kingdome greit that dois excell.
xiij. Thy Kingdome hes na end at all,
thy Lordschip euer dois remaine:
xiiij The Lord vp halds all that fall
and dois the feibill folk sustaine.
xv. The eyis of all thingis Lord attend
and on the wait that heir do lyue:
xvi. And thou in seloun dew dois send
Sufficient fude them to releue.
xvij. Yea, thow thyne hand dois opin wyde
and euery thing dois satisfie
That lyue, and on this eirth abyde)
of thy greit liberalitie.
xviij. The Lord is iust in his wayis all,
and haly in his warkis eik ane.
xix. At hand to all that on him call
in trewth that call to him alone.
xx. The Lord will the desyre fulfill,
of sik as do him feir in deid
And he also thair cry heir will,
and saue thame in the tyme of neid.
xxij. He dois preserue them mair and lesse
that beir to him a louing hart.
Bot wirkers all of wickednes
destroy will he and clene subuert.

xxi. My mouth therfoir my speche sall frae
To speik the praises of the Lord:
All fleshe to bliss his haly name
For euer mair eik sall accord.

Lauda anima mea Dominum.

PSALME CXLVI.

My saull prais ỹ the Lord alwayis.
my God I will confesse:
Quhill breth and lyfe prolong my dayis
my toung na tyme sall ceis.

ij. Traist not in warldly Princes then,
thocht they abound in wealth:
For in the sonnis of mortall men,
in quhome their is no healthy

iij. For quhy? their breath dois sone depart
to erth anone they fall:
And then the counsels of thair hart
decay and perish all.

iiij. O happy is that man I say,
quhome Jacobs God dois ayd,
And he quhais hope dois not decay
bot on the Lord is stayde.

v. Quhilk maid the Erth & waters deip,
the Heuins hie with all:
Quhilk dois his word and promeis keip
in treuth and euer sall.

vi. With right alwayis dois he proteid
for sik as suffer wrang,
The pure and hungry he dois feid,
and lowse the fetters strang.

vij. The Lord dois send ỹ blynd thair sicht
the lame to limmis restoir,

The

The Lord I lay dois lufe the riche
and iuſt men euer moir.
ix. He dois defend the Fatherles,
the ſtrangers ſad in hart:
And gryte the wedow frome diſtres,
and ill mens wayis ſubuert,
x. The Lord and God Eternally,
O Syon ſtill ſall reigne:
In tyme of all Poſterity
for euer to remaine.

Laudate Dominum quoniam bonus.

¶ PSALME CXLVII.

PRaiſe ye the Lord for it is gude
vnto our God to ſing,
For it is pleſand, and to prais
It is a cumly thing
ij. The Lord his awin Jeruſalem
he buildis vp alone:
And the diſperſt of Iſraell,
dois gadder into one.
iij. He hailis the brokin in their hert
thair ſair vp dois he bynd:
iiij. He counts the number of the ſtarnis.
and names them in their kynde.
v. Great is the Lord, gret is his power
his wyſdome infinite:
vj. The Lord releuis the meik, and thraws
to ground the wicket wicht.
vij. Sing vnto God the Lord with prais
vnto the Lord reioyce:
And to our God vpon the Harpe
aduance your ſinging voice

viij. He couerís Heuín with cloudis, & for
the earth preparis raue:
And on the montaines he dois mak
the grasse to grow againe:
ix. He giuis beistis thair fude: ȝe to
ȝoung Raumnis quhen they cry:
x. In strenght of horss, nor in mans leggis
na plesure takis he.
xi Bot in all they that feare the Lord,
the Lord hes his delicht
And sik as do attene vpon,
his mercyis schyning licht.
xij. O prais thy Lord Jerusalem:
thy God O Sion praise.
For he the barris hes forged strang
quhair with thy gait he stayis
xiij. Thy Childzen he hes blist in the,
and in thy borders he
Dois settell peace, and with the floure,
of quheit he fillis the.
xiiij. And his commandement vpon,
the earth he sendis out:
And eik his word with speidie cours
dois swiftlie runne about
xv. He giuis snaw lyke woll hair froist
lyke assches dois he spred:
xvi: Lyke mosels castis his Yse, quhairof
the cald quha can abyde:
xvij. He sendis furth his michtie word.
and meltis them agane:
His mynd he makis them blaw, and then
the waters flow amaine.

The

xix. The doctrine of his haly word
to Iacob dois he schaw:
His statutis and his Iudgementis he
geuis Israell to knaw.

xx. With euery Nation he hes nat
sa delt, nor they haue knawin
His secreit Iudgementis, now thairfoir
praise ze the Lord alone.

Laudate Dominum de cœlis.

PSALME CXLIX.

GIue Lawd vnto the Lord,
From Heuin that is sa hie
Praise him in deid and word
aboue the starray skye.
And also ze,
His Angels all
armeis Royall:
Praise him with glee
Prais him baith Mone and Sun
Quhilk ar sa cleir and bricht:
The same of zow be done
Ze glistering starnis of licht:
And eik na lesse
Ze Heuinis fair,
And cloudis of the air,
His lawd expresse
For at his word they wer
All formit as we may se,
At his voyce did appeir,
All thingis in their degree
Quhilk he set fast:
To them he mad

A law and traid,
for ay to laſt.

vij. Extoll and pꝛaiſe Gods Name,
In eirth ze Dꝛagons fell:
All depis do ze the ſame,
For it becummis zow weill.

viij. Him magnifie,
Fyre Hayll, Yſe, Snaw,
and ſtormes that blaw
at his decre.

ix. The hilis and Monntaines all,
and Trees that frutfull ar:
The Ceders gret and tall,
Hys wꝛythie pꝛaiſe declair.

x. Beſtis and Cattell,
Tea Birdis fleing,
and Wꝛonnes creping
that on eirth do dwell.

xi. All Kingis haith mair and leſſe,
With all thair Pompouſe traine,
Pꝛinces and all Judgeſſe
That in the warld remaine.
Extoll his Name.

xij. Young men and Maydis,
Auld men and Babes.
do ze the ſame,

xiij. For his Name ſall we pꝛufe,
To be maiſt Excellent,
Quhais pꝛaiſe is far abouis
the Eirth and Firmament,

xiiij. For ſure he ſall
Exalt with blyſſe

The

The hoyne of his
and hes them all.
His Sanctis all shall furth tell,
His praise and worthines
The Childzen of Israell,
Ilk ane baith mair & lesse.
and also they
That with gude will
His woyds fulfill
and him obey.

Cantate Domino canticum nouum.

PSLME CXLIX.

SIng vnto the Loyd
With hartly accoyd
Anew ioyfull sang:
His praise resound
In euerie grouud
his Sanctis all amang.
ij. Let Israell reioyce,
And praise eik with voice
his maker louing:
The Sonnis of Sion
Let them euerie one,
be glaid in thair King.
iij. Lete all them aduance
His Name in the dance
Baith now and alwayis:
with Harp and Tabret,
Quin sa lykewyis let,
Them vtter his praise.
iiij The Loyds plesour is,
In them that ar his
Not willing to start,
Bot all meinis do seik

To succour the meik,
and humbill in hart.

v. Sanctis mair and lesse,
His prayse sall expres.
as is gude and richt:
Reioysing, I say
Baith now and for ay,
in thair beddis at nicht
vj Thair throte sall bruist out
In euerie rout,
in prays of their Lord:
And as men maist bald
In hand sall thay hald
a twa edged sword,
vij Avenged to be
In euerie degre,
the Hethen vpon
And for to reprufe,
As dois them behouke
the Pepill effeirne.
viij. To bind strange Kingis fast,
In chaines that will last:
thair Nobillis also.
In hard Irin bandis.
A sweill feit as handis.
to their greit greif and wo.
ix That they may in deid
Giue sentence with speid
on them to thair paine,
As is writ, alwayis
Sik honour and prays
his Sanctis sall obtene.

Laudate

Laudate Dominum in Sanctis eius.

ZEeild vnto God the michtie Lord,
Prais in his Sanctuarie:
ii And prais him in his Firmament,
that schawis his power on hie.
iii Advance his Name and prais him in,
his michtie Actis alwayis:
Accoyding to his excellence,
Of greatnes giue him prais.

iiii His praises with the Princely noyse,
Of sounding Trompets blow:
Prais him vpon the Vyole, and
vpon the Harp also.
v Prais him with Timbrell and with lute,
Organis and Virginallis:
With sounding Cimbals prais ze him.
Prais him with lowd Cimbals.

vi Quhat euer hes the benefyte,
Of brething prais the Lord:
To prais the name of God the Lord
agree with one accord.

The end of the Psalmes of
Dauid in Englisch
Meiter.

O Lord in the is all my truſt.
Giue eir vnto my wofull cry:
Refuſe me not that am vntruſt,
Bot bowing down thy heuinly ei:
Behald how I do ſtill lament,
My ſinnis quhairin I do offend:
O Lord for them ſall I be ſchent,
Sen the to pleis I do intend.

no
No not, ſo thy will is bent,
To deall with ſinners in thyne Ire:
And quhen in hart they ſall repent,
Thou grants with ſpeid their iuſt deſyre
To the theirfoir ſtill ſall I cry,
To waſche away my ſinfull cryme:
Thy blude O Lord is not zet dry,
Bot tyat it may help vs in tyme.

Haiſt the O Lord, haiſt the I ſay,
To powre on me the giftis of grace:
That quhen this lyfe muſt flyt away,
In Heum with the we may haue place:
Quhair thou dois ring Eternally,
With God quhilk anis did doun the ſend
Quhair Angels ſingis continually,
To the be prais warld without end.

FINIS

THE

Catechiſme, or

Maner to teich chyldren Chriſtian Religioun Quhairin the miniſtêr demandis the queſtioun, and the Chyld makis anſwer

Made be the excellent Doctour & Paſtor in Chriſtis Kirk.

IOHNE CALVIN

Epheſe .ii.

¶ The doctrine of the Apoſtlis & Prophetis, is the fondatioun of Chriſtis Kirk.

EDINBVRGH.

¶ Prentit be Robert Smyth dwelland at the nether bow

1602.

Cum Priuilegio Regali.

The Articles of the Faith

The minister.

Q What is the principall & cheif end of mans lyfe? The chyld.
To knaw God.
M. Quhat mouis the to say so?
C. Becaus he hes creatit vs and placit vs in this warld to set furth his glorie in vs: and it is gude reassoun that we employ our haill lyfe to his glorie seeing he is the beginning and fountane thairof.
M. Quhat is then the cheif felicitie of man?
C. Euin the selfe same I mein to knaw God, and to haue his glorie schawin furth in vs.
M. Quhy dois thou call this mans cheif felicitie
C. Becaus that without it our condition of staitt wer mair miserabill then the state of brute beistis
M. Weirby then we may euidentlie se, that thair can na lik miserie cum vnto man, as not to leif him the knawledge of God?
C. That is maist certane.
M. Bot quhat is the trew and richt knawledge of God?
C. Quhen ane man sa knawis God, that he geuis him his dew honour.
M. Quhilk is the way to honour God a richt?
C. It is to put our haill traist and confydence in him: to studie to serue him in obeying his will: to call vpon him in our necessities seiking our saluatioun and all gude thingis at his hand: and finally to acknawledge baith with hart and mouth that he is the lyuly fountane of all gudenes.

M. Weill then to the end that thir thingis may be discussit in ordour, and declarit mair at large quhilk is the first poynt?

C. To put our haill confidence in God

M. How may that be?

C. Quhen we haue an assurit knawledge that he is Almichty and perfytelie gude?

C. No.

M. schaw the reassone?

C. For thair is na worthinesse in vs, quhy God sould outher schaw his power to help vs, or vse his mercyfull gudenesse to saif vs.

M. Quhat is then farther requysit?

C. That euery ane of vs be fully assurit in his conscience that he is belouit of God and that he will be baith his Father and Sauiour.

M. How sall we be assurit heirof?

C. Be his awin Word, quhairin he offeris vnto vs his mercy in Christ, and assuris vs of his luve towardis vs.

M. Then the very ground to haue sure confydence in God is to knaw him in our Sauiour Christ

C. Zea trewlie.

M. Then breifly quhat is the effect of this knawledge of God in Christ?

C. It is contenit in the confessioun of Faith, vsit of all Christianis quhilk is commounly callit the Creid of the Apostillis: baith becaus it is a breif gadderyng of the Articles of ye faith quhilk hes bene alwayis contenewit in Christis Kirk: & also becaus it was taken out of the pure doctrine of the Apostles.

M. Rehears the same?

L. I beleue in God the Father almichty maker of heuin and eirth. And in Iesus Chryst his onely Sone our Lord: Quha was conſaunt be the haly Gaiſt, borne of the Virgyne Marie: Sufferit vnder Pountius pylate, was crucifyit, deid, burvit & diſcendit into Hell: De raiſ agane the thrid day fronne deith: De aſcendit into heuin, and ſittis at the richt hand of God the Father Almichty? From thence ſall he cum to iudge the quick and the deid.

I beleue in the haly Gaiſt the haly Kirk Vniuerſall: The communioun of Sanctis: The forgiuenes of ſinnis, the reyſing agane of the body, & lyfe euerlaſting.

The iij Sounday

M. To the intent that this confeſſioun may be mair plainly declarit, into how mony partis ſall we deuyde it?

L. Into four principall partis.

M. Quhat be they?

L. The firſt concerns God the Father: the ſecund is of his Sone Iesus Chriſt, quhairin breifly alſo the haill hyſtorie of our Redemptioun is rehearſit. The thrid is twiching the haly Gaiſt. The fourt concerns the Kirk & Gods giftis vnto the ſame

M. Seing thair is bot ane God quhat mouis the to make rehearſall of the Father, the Sone, & the haly Gaiſt, as gif thair war thre?

L. Becauſe that in the ſubſtance & nature of God we haue to conſider the Father as the fountane beginning and originall cauſ of all thingis: then ſecundly his Sone, quha is his Euerlaſting wiſdome: and thridly the haly Gaiſt, quha is his

werkew and power ſpreid vpon all creaturis, and ſit neuertheles remayning haillily in him ſelf.

M. This is then thy mening, that thair is na inconuemence at all to vnderſtand ſeueralie thir three perſons in the Godheid, quha notwithſtanding is ane, and not thairby deuydit.

L. Sa I meine.

M. Make rehearſall now of the firſt part, of the Creid?

L. I beleue in God the Father Almichtie maker of heuin and erth.

M. Quhairfoir dois thou call him Father?

L. I call him ſa hauing reſpect to Jeſus Chriſt, quha is he euerlaſting word begotten of God before all warldis. Quha being efterwardis openly ſchawin vnto the warld, was euidentlie declarit to be his Sone. Now ſeing God is our Sauiour Chriſtis Father, it followis neceſſarilie that he is alſo our Father.

M. Quhat meniſſe thou be that that thou callis him Almichtie?

L. I mene not only that he hes ane power that he dois not execute, bot alſo that all creaturis be in his hand, and vnder his gouernance: that he diſpoſis all things be his prouidence, þ he rewlis the warld as pleaſis him, and gydis all thingis efter his awin gude pleſour.

M. Sa then be thy laying the power of GOD is not ydill, bot continually exercyſit, ſa that nathing is done bot be him and his ordinance?

L. That is maiſt trew.

The iiij Sounday.

M. Quhairfoir is that claus addit, Maker of heuin and earthe

Becauſ

L. Becaus he hes made him selfe knawin vnto vs be his warkis, it is necessarie for vs to seik him out in them. For our capacitie is not abill to comprehend his deyne substance thairfor he hes made the warld as a glas, quhairin we may behald him in sik sort, as it is expedient for vs to knaw him.

M. Dois thou not comprehend all creaturis in thir twa wordis Heuin and eirth?

L. Ya verely: and they may richt weill be contenit vnder thir twa wordis, seing that all thingis be eyther Heuinly or eirthly.

M. And quhy callis thou God only Creator, seing that to order thingis and conserue them alwayis in thair staitt is a thing of mekill mair importance, then to haue for ane day creatit them?

L. By this word Creatour is not onely meinit that God did anis creat them hauing na farther regaird to them efter wards: bot we aucht to vnderstand, that as the warld was made of him at the begining: euin sa now he dois conserue the same. So that heuin and eirth with the rest of the creaturis culd not continew in thair staitt, gif his power did not preserue them. Moreouer seing in this maner he dois maintaine all thingis, halding them as it were in his hand it must nedis follow that he hes the rewle, and gouernance of all. Quhairfoir in that that he is Creatour of heuin and eirth, it is he that by his gudnes, power and wisdome dois gouerne the haill order of nature. It is he that sendis raine and drouth, haill tempestis and fair wedder, fertilitie and barrantnes, dearth and plantie, health and seiknes, And to be schort, he hes all thingis at his commande-

commandement, to do him ſeruice at his awin gude pleſour.

M. Quhat ſayis thou twitching the Deuillis & wickit perſonnis, be they alſo ſubiect vnto him?

C. Albeit that God dois not gyde them with his haly Spreit: zet he dois brydill them in ſik ſort, that they be not abill to ſteir or moute, without his permiſſioun and appoyntment. zea and mairouer, he dois compell them to execute his will, althocht it be aganiſt thair intent and purpoſe.

M. To quhat purpoſe dois it ſerue the to knaw this?

C. The knawledge heirof dois wonderfullie comfort vs. For we micht think our ſelfis in ane miſerabill caſs, gif the Deuillis and the wicket had power to do ony thing contrair to Goddis will. And mairouer, we cuid neuer be quyet in our conſcienceis gif we ſould think our ſelfis to be in that danger. Bot forſamekill as we knaw that God brydillis them faſt, and chenzeis them as it war in ane preſoun, in ſik wayſe that they can do nathing bot as he permits: we haue iuſt occaſioun, not onely to be quyet in mynde, bot alſwa to reſſaue maiſt comfortabill ioy, ſen God hes promiſit to be our Protectour and defender.

The iv Sounday.

M. Go to then, let vs cum to the ſecund part of our Beleif?

C. And in Jeſus Chriſt his only Sone our Lord.

M. Quhat is the effect of this part?

C. It is to acknawledge the Sone of God to be our Sauiour, and to vnderſtand the mein quhair-fore he hes redemit vs fra the deith, and purcheſſit ſyk vnto vs.

M. Quhat

M. Quhat signifyis this word Jesus be quhilk thou names him?

C. It is ane kill to say as Sauiour: and this name was giuen vnto him be the Angell at Gods commandement.

M. Quhat, is that of mair estimatioun then gif that name had bene geuin vnto him be men?

C. Yea a great deill: for sen Gods plesour was that he sould be so namit, he man neidis be our Sauiour in deid.

M. Quhat signifyis then this word Christ?

C. This word Christ dois expres mair effectually his office and dois vs to wit that he was annoyntit of the Father, King Preist and Prophet.

M. How hes thou the knawledge thairof?

C. Be the Scripture, quhilk dois teiche vs that annoynting did serue for these thre offices: the quhilk be also attributit vnto him in mony places on the same.

M. Quhat maner of oyle was it quhairwith he was annoynted?

C. It was no sik materiall oyle as we vse, and as did serue in auld tyme to the ordanning of Kings Preists and prophetis. Bot an far mair excellent oyle, euin the grace of Gods haly Spreit, quhair of the outward annoynting in the auld Testamēt was ane figour.

M. Quhat maner of Kingdome is that quhairof thou speikis?

C. It is spirituall, and dois consist in Goddis word and in his haly Spreit: quhairin is conteinit trew richteousnes and lyfe euerlasting.

M. And quhat is his Preisthede?

C. It is ane office and auctority to present him

selfe before God to obtene grace and fauour for vs, and to pacify his fatheris wrath be offering ane acceptabill sacrifice vnto him.

Q. Quhy callis thou him ane Prophet?

A. Becaus that he come doun into the warld as ane cheife ambassatour of God his father, to declair at large his Fatheris will, and to finisch all Reuelationis and Prophecyis.

The vi Sounday.

Q. Cummis thair ony profeit vnto the be thir names and dignities of Christ?

A. Yea they altogidder belang to our comfort for Christ did resaue all thir of his father to mak vs partakeris thairof, quharby we micht euerie ane resaue of his fulnesse.

Q. Declair this thing vnto me mair at large?

A. He resauit the haly Gaist in full perfectioun with all the giftis of the same, to bestow thame vpon vs, and to destribute them vnto euery ane of vs in the measure and quantitie that GOD knawis to be maist meit, and sa be thir meanis we draw out of him as out of a fountaine all the the spirituall giftis that we haif.

Q. To quhat vse dois the Kingdome of Christ serue vs?

A. To set vs in libertie of conscience to serue godly and haily: that we being enrichit with his spirituall tresures, and enarmit with his power, may be abill to ouercome the Deuill, sinne, flesche, and the warld, quhilk be pernitious enemyes to our saulis.

Q. Quhat profeit haue we of his Preisthead?

A. First be this meinis he is our Mediatour to bring vs into the fauour of God his Father: and

again

ggane heirby we haue ane trie entrie to cum in and schaw our selfis baldly befoir God, and to offer vp our selfis with all that belangis vnto vs for a sacrifice. And in this point we are fellowis eftir a sort of his Preisthead?

M. The vtilitie of his office in that he is a Prophet is zet behind?

L. Den our Lord Jesus hes zellauit this office to be cum a maister and teicher of his flock, the end of this dignitie is to bring vs to ye richt knawledge of the father, & of his truth, sa that we micht becum Gods houshald scholleris and familie.

M. This is it then that a man may breifly gadder of thy wordis, that this name Christ dois include thre sindrie offices, the quhilk God hes giuen to his Sone: to the intent to bestow the fruict and profeit of the same vpon his elect?

L. Euin sa it is.

The vij Sounday.

M. Be quhat reasoun callis thou Christ the only Sone of God, sen God dois alsa name vs his chyldren?

L. As twitching that that war Gods childzen we ar not sa of nature, bot only be his fatherly adoptioun and be grace, in that God dois accept vs for his chyldren. Now our Lord Jesus being begotten of the substance of his Father and being of the self same nature, may iustly be callit Gods only Sone: for that thair is nane vther that is sa be nature.

M. This is then thy meaning, that this honor pertenis peculiarly to him allane, as to quhom it belangis be nature: the quhilk not withstanding he hes be the gift of his gudenes cõmunicat vnto vs

vs in that we ar his members?

C. It is euin sa: and thairfoir in respect of this his communicating with vs the Scripture callis Christ in ane vther place, the first borne amongst mony brethren.

M. Quhy callis thou him our Lord?

C. Becaus he is appoyntit of the Father to haue lordschip ouer vs: & to rewle in Heuin and eirth; and to be the heid of men and Angels.

M. Quhat is the meming of that that followis?

C. It declaris eftir quhat sort the Sone of God was annoyntit of the Father to be ouir Da-uiour: that is to say, he tuke vpon him our flesche and thairin fulfillit all thingis necessarie for our redemptioun, accroding as they be heir rehearsit.

M. Quhat menis thou be this twa clauiis: Conseuit be the haly Gaist, borne of the Virgin Mary

C. That he was fashionit in the Virgins womb taking very substance and manheid of hir: that he micht thairby be cum the seid of Dauid, as the Prophets had befoir signifyit: and zit not withstanding all this was wrocht be the secrete and mer-uellous power of the haly Gaist, without the cum-panie of man.

M. was it then neidfull that he sould take vpon him our verry flesche?

C. Ya verrely: for it was conuenient that mans disobedience agãst God sould be purgit in the nature of man and mairouer, gif Christ had not bene partaker of our humane nature, he had not bene ane meit. Mediatour to make vs at ane with God.

M. This is then thy saying, that it behouit that Christ suld becum verey man, to the end that he micht

micht execute the office of ane Sauiour as in our persone.

E. Ye verely: for we must borrow of him all that quhilk is wãting in our selfis: for this our defaute could not be otherwyse remedyit,

M. Bot for quhat caus was this thing wrocht be Goddis haly spreit: & not rather be the cumpany of man according to the ordor of nature?

E. Becaus the seid of man is of it self altogidder corrupt with sine it behouis that this conception of Christ suld be wrocht be the power of the haly Gaist, quhairby our Sauiour micht be preserued from all corruptioun of sine, & replenischit with all manor of halynesse.

M. Sa then be thir sayingis it is euidently declarit vnto vs that the quhilk suld purify and clenge vther from filth of sine must be him self fre frome all spotis thairof, & euin from his mothers wõbe be dedicatit vnto God in pureues of nature: sa that he may not begyltie of ỹ corruption quhairwith the haill flock of man is infectit?

E. Ameu sa.

The viij Sounday

M. Quhairfoir speikis thou of his deith immediatly efter his birth, and leauis out the haill hystory of his lyfe?

E. Becaus thair is na thing mentionit or spokin of in our Creid bot that quhilk peculiarly belangis to the substance of our Redemptioun?

M. Quhy is it not said plainly in ane word that he dyit, without ony speiking of Pontious Pylate he quhais iudgement he sufferit?

E. This was not onely to make the hystorie of Christis Passioun to haue mair euident assurance bot

totalso to declair vnto vs that he was condemp-
nit to deith be ane Judge.

M. how sa?

C. He died to suffer the pane that was deuvnto vs, that we micht be thairby delyuerit from the same. Now forsamekill as we wer gyltie befoir Gods iudgement as wickit misdoers. Christ to tak vpon him our persoun. vouschakit to schaw himself befoir ane erthly Judge, and to be condamnit be his mouth, that thairby we micht be clerit befoir the Judgement sait of God.

M. Not withstanding Pylate dois pronounce him innocent, and sa be that he dois not condemn him as worthie of deithe

C. Pylate did baith the ane and the vther first he was pronouncit innocent and iust be the Judgis awin mouth, to signifie that he sufferit nocht for his awin desert bot for our trespassis, & zit with all the same Judge did giue solemnitly the sentence of deith againis him, to testify and expresse that he is our trew pledge and cansoun, as he quha also hes taken vnto him our condemnatioun to delyuer vs from the same.

M. That is weill said: for gif he had bene ane sinner indeid he had not bene meit to haue sufferit deith for the offences of vtheris: neuertheleiss to the end we micht be quyte be his condemnatioun it was necessarie that he suld be rountit as amang the wickit?

C. Euin sa it is.

The ix Sounday

M. Quhair throw sayis Christ sufferit on the crose. was that kynd of deith of mair importance, then gif he had bene vtherwyis put to deith?

C. Verely, & tuitching that maner S. Paull sayis

sayis that he was hangit on a tre, to the intent he micht take vpon him our curs. and sa discharge vs: for that kynd of deith was accursit of God?

M. Quhat: is it not a great reproche and dishonor vnto our Lord Jesus to say that he was accursit and that befoir God?

C. No not a quhit: for he throw his Almichtie power be taking the curs from vs vnto him selfe, did in sik sort mak it void and of nane effect, that he him selfe neuertheles continewit still sa blyith, that he was abill to fulfill vs with his blessingis.

M. Declair that that followis?

C. In samekill as deith, was a punischement appoyntit vnto man for sin, thairfoir our Sauiour Christ did suffer deith, & be suffering ouercome it. And to the intent also to mak it the mair certainely knawin vnto vs that his deith was not counterfait. it pleasit him also to be buryit efter the commoun maner of men.

M. Bot it appeiris not that ony profeit cummis to vs that Christ hes win the victory of deith, sceing that we not withstanding ceis not to die?

C. That dois no hinder: for the deith of the faithfull is now nothing els, bot a redy passage to a better lyfe.

M. It followis then necessarily heirof, that we aucht in na wyis to be affrayit of deith, as thocht it war ane dreidfull thing: bot rather it behouis vs willingly to walk the traice of our heid and capitane Jesus Christ, quha as he perischet not be deith, sa will he not suffer vs to perische thairby?

C. It is euin sa.

The x Sounday.

M. Quhat is the sence of that clause, he discendit

into Hell?

C. That Christ did not onely suffer naturall deith bot also that his saull was in wonderfull distres indureing greuous tormentis quhilk Sanct Peter callis the sorrowis of deith.

Q. For quhat consideratioun sustenit he the pains, and in quhat sort?

C. Becaus he presentit him selfe befoir the Judgement sait of God to satisfie for our sinnis: it was necessare that he suld feill this horribill torment of conscience, as gif God hade utterly forsaken him, yea as thocht God had bene his extreme enemy: and being in this extremity he cryit to his father My God my God quhy hes thou forsaken me?

Q. Quhy? was God then angry with him?

C. Nay: bot it was meit that God suld punische him in sic sort to perform the wordis of Esayi. That he was strikin with the hand of his father for our sinnis. and that he was wounded for our transgressionnis.

Q. Bot how culd it be that he was in sik dreidfull anguish as thocht God had utterly forsaken him seing he was God him self?

C. We man understand that he was in sic distres onely as touching his humanity. And to the intent that he micht feill thir paingis in his manheid his godheid did in the mean tyme for ane litill space keip it selfe cloise: that is to say, did not schaw the micht thairof.

Q. Bot how culd this be, that Christ quha is the saluatioun of the warld, culd be vnder sik condemnatioun?

C. He was not sa vnder it that he suld continew

Q. [illegible] same: for he hes in sik wyse felt thir terrors

quh[illegible]

quhilk we haue spokin of, that he was not ouercum of the same: bot hes rather maid battell agaynest the power of hell, to bzek and destroy it.
M. Heirby then we se the difference betwixt that greif of mynd quhilk Chzist did suffer, and that quhilk impenitent sinners do abyde: quhom God dois punische in his terribill wzaith for the verey paine quhilk Chzist susteinit for ane tym the wickit man indure contenually: and that quhilk was vnto Chzist bot ane pzicke, is vnto the wickit in steid of ane glaue to wound them to deith.
C. Treuth it is: for our Sauiour Chzist euin in the middis of his tozmentis did not ceis to put a full traist euer mair in God his Father: bot the dammit sinners do dispair: zea they dispyte God in sa meikill that they blaspheme his Maiestie.

The xj Sonnday.

M. May we now gadder be this quhat pzofeit rummis to the faithfull be the deith of Chzist?
C. Zea very weill and first of all we se that it is ane sacrifice quhairwith he hes fully satisfyit his Fatheris iudgment in our behalfe, and thairby also he hes appesit Gods wzaith, and hes bzocht vs into his fauour againe. Secundly, that his blude is ane weschyng of our saullis frome all maner of spots: and finally that he hes sa clene wyppit away our sins thzow his deith, that God will neuer heir efter haue rememberance of them: sa that the obligatioun quhilk was aganis vs, is now concellit and made voyd.
M. Haue we nane vther pzofeit of his deith?
C. Zea verely: that is gif we be trew members of Chzist our auld man is crucifyit, and our flesch mozti fyit, to the end that nane euill lustis do heir

efter beir rewle in vs.

M. Expone the Article following?

C. He rais ꝑ thrid day from deith to lyfe, quhair in he ſchawit that he had gottin victorie of death, and ſin: for throw his reſurrectioun he ſwallowit vp deith, he brak a ſunder the cheuzies of the Diuell. And finally he deſtroyit all his power.

M. Tell me hovv mony vvayis this reſurrectioun of Chriſt dois profeit vs?

C. Thre maner of vvayis: the firſt that we haue fully obtenit to be richteous thairby: Secundlye it is ane ſure gage of our immortallity: Thridly that gif we be in deid trevvlie partakers of his reſurrectioun, we ryſe now in this preſent warld in to ane new kynde of lyfe, quhairby we ſerue God only, and leid our lyfis agreabill to his will.

The xij Sounday.

M. Let vs ga forward to the reſt?

C. He aſcendit vp into Heuin.

M. went Chriſt vp into Heuin in ſik ſort that he is na langer in the eirth?

C. Zea: for quhen he had perfourmit haillily all thingis that was enioynit him be the commande ment of his Father, and had accompleſchit that was neceſſarie for our ſaluatioun it was not neid full that he ſuld remaine ony langer in this warld

M. Quhat profeit haue we of his aſcenteoun?

C. we reſſaif doubill profeit thairby: for ſen that our Sauiour Chriſt is enterit into Heuin in our naime euin in lyke maner as he come down frome thence for our ſaik: hehes thairby made ane oppin entrie into the ſame place for vs: geuing vvithall ane aſſurit knawledge that the zet of Heuin is now oppin to reſaif vs quhilk vvas of befor ſchut

ſchitte thrǫw our ſinnis: the ſecund prǫfeit is that he appeiris in the licht of God the Father to mak interceſſioun for vs, and to be our Aduocate, to make anſwer for vs.

M. Bot is our Sauiour Chriſt ſa aſcendit into Heuin, that he is na mair heir with vs?

C. No, not ſo: for he himſelfe prǫmiſis contrarie. that is, that he will be preſent w vs vnto the end of the warld.

M. Is it menit of his bodily preſence that he makis prǫmeis ſa to continew with vs.

C. No verely: for itis ane vther mater to ſpeik of his body quhilk was takin vp into Heuin and of his power quhilk is ſpred abrode thrǫuch out the haill warld.

M. Declair the mening of this ſentence, he ſittis at the richt hand of God the Father?

C. The vnderſtanding of that is, that he hes reſſauit into his handis ſik gouernance of heuin and earth, quhairby he is King and rewler ouir all?

M. Quhat ſignifyis this wǫrd richt hand, and the ſitting at the richt hand?

C. It is a ſimilitude or maner of ſpeich borrow it from eirthly Princes, quhilk are wont to place on thair richt ſyde, ſik as they ſubſtitude next vnder them to rewle in thair name.

Then thou menis na thing els thairby, bot that quhilk S. Paull ſpeikis, that he was appoyntit heid of the Kirk, ſet in authǫritie aboue all power and that he hes reſſauit a Name or dignitie paſſing all vther? C. It is euin ſa.

The xiij Sounday.

M. Ga forwart to the reſidew?

C. From thence he will cum to iudge the quicke

and the deid: That is to say, he will cum down from Heuin, and schaw him selfe ainis agane in Judgement as he was sene to ascend?

M. Seing the Judgement of God sall be in the end of the warld, how may that be quhilk thow sayis, sum salbe a lyue, and vther sum sall be deid sen it is a thing apoyntit vnto all men to die anis.

C. Saint Paull answeris to this questioun saying, that they quhilk at that tyme salbe left a lyue, salbe suddanlie changit, to the end that thair corruptibill nature being abolischit, they may be clothit with incorruptioun.

M. Thy meaning is then that this change salbe vnto them in steid of a deith in samekill as it sall abolische thair former nature, and mak them ryse agane in a new state?

C. Trewlie it is.

M. Do we receaue ony comfort be this that our Sauiour Christ will cum to Judge the warld?

C. Yea verely, and that great: for we ar taucht certanely that his cumming at that tyme sall be only for our salvatioun.

M. Thē thair is na cause quhy we suld be affrayit at the day of Judgment, or that we suld trembill thairfoir?

C. No trewly: forsamekill as we sall appeir befoir nane vther Judg bot him quha is our Aduocate, and hes takin vpon him to defend our cauſſe.

The xiiij Sounday

M. Let vs cum now to the thrid part?

C. That concernis our faith in the haly Gaist?

M. And to quhat purpose dois it serue vs?

C. It dois vs to vnderstand that euin as God hes redemit and sauit vs in Jesus Christ: euin sa

is

it plesit him to mak vs partakers of his redemtion and saluatioun throw his haly Spreit.
M. How sa?
C. In lyke maner as the blude of Christ is the only purgatioun of our saullis: euin sa the halye Gaist must sprinkill our cōsciencis with the same to make them clene.
M. This neidis a mair euident declaratioun?
C. It is to say, that the Spreit of God dwelling in our hartis, dois mak vs feill the vertew of our Lord Jesus: for it is he that dois oppin the eyis of our harts to behald Christis benefetis towardis vs, he dois feill them in our hartis: and this spreit dois also regenerate and make vs new creaturis in sik sort that be his menis we resaik all the giftis and benefetis quhilk be offerit vnto vs in Christ our Sauiour.

The xv Sounday.

M. Quhat followis now nert?
C. The fourt part of our beleif quhair it is said, I beleif that thair is one haly Vniuersall Kirk?
M. Quhat is the Kirk vniuersall.
C. It is the body and fellowschip of them: that beleue, quhome God hes ordaynit and cholen in to lyfe euerlasting,
M. Is it necessarie that we beleue this Article?
C. Ya vnles we mynd to mak Christis deith of nane effect, and mak all the thingis to na purpose quhilk we haue rehearsit alreddy: for all Christis doings preik that thair is a Kirk.
M. This is then thy saying, that all quhilk hitherto hes bene declarit, dois tuich ꝑ cause & grōd of our saluatiō, in sa mekill as God hes ressauit vs vnto his fauour be the meine of our Sauiour

viour Jesus Christ, and hes stablischit this grace in vs throw his haly Spreit: bot now the effect that cummis of all this is declarit vnto vs, to gif the mair euident assurance thairof.

C. Trew it is.

M. Quhat menis thou be calling the Kirk haly?

C. I call the Kirk haly in this sence, becaus that they quhome God hes chosen, he iustifyis and reformes vnto halynesse and innocencie of lyfe, to make his glorie to schyne in them: and also our Sauiour Christ hes sanctifyit the Kirk quhilk he hes redemit, to the end it micht be glorrouse and without spot.

M. Quhat menis this word Catholick or Vniuersall?

C. It seruis to put vs in remembrance, that as thair is bot ane heid of the faithfull, euin sa it behouis them to be knit togidder in ane body, sa that thair be not diuers Kirks, bot ane Kirk dispersit throughout the haill warld.

M. Declair as tuiching the communioun of Sanctis?

C. That claus is put for a mair plane declaratioun of ỹ vnitie of the members of Christis Kirk. Mairouer it dois to vs vnderstand that all the benefetis that Christ hes giuen to his Kirk belang to the profeit and Saluationn of euery faithfull persoun, for sa mekill as they haue all ane communitie togidder.

The xvi Sounday.

M. Bot is the halynesse of Kirk now alreddie perfyte?

C. No verely: for it is in continuall battell sa lang as it is in this warld, and labouris allwyse vnder mi-

der imperfectioun and infirmities quhilk sall neuer be cleine takin away, vntill it be altogidder coupled to hir head Christ, be quhom it is perfytely sanctefyit.

M. Is thair na vther way to knaw this Kirk, bot be Faith?

C. Zea verely thair is a Kirk quhilk may be sene to the eie: for sameikill as God hes giuen sure takinnis be the quhilk we may knaw the same: bot heir in this place mentioun is made properly of that Kirk quhilk he hes chosen be his secreit electioun to euerlasting lyfe: the quhilk can not be perfytely discernit be our sences.

M. Quhat followis mair?

C. I beleif the remissioun of our sinnis.

M. Quhat is the proper signifycatioun of this word Remissioun?

C That God dois frely forgiue the sins of them quhilk beleue in him, in sic sort that they sall neuer be callit to any account, to ressaue ony punischement thairof

M. It is eise to be gadderit of this that we do not merite be our awine satisfactioun that God suld pardoun our sinnis?

C. Zea say trew: for our Sauiour Christ hes made satisfactioun be sustening the paine dew vnto the same: for we of our part be nocht abill to make ony recompence to God, bot of his meir liberalitie we obtein this benefyte frely.

M. Quhairfoir dois thou make mentioun of remission of our sinnis immediatly efter that thow haue spokin of the Kirk?

C. Becaus that na man can ressaue forgeuenesse of his sinnis vnlesse he be ioynit in the fellowschip

ſcheip of Goddis peopill, and ſa continew in the vnitie of Chriſtis bodie euin to the end, lyke a trew member of his Kirk.

M. Be thy ſaying then without the Kirk thair is nathing bot hell, deith, and damnatioun?

C. That is maiſt certaine: for all ſic as do deuyde them ſelues from the body of Chriſt to breik the vnitie thairof be ſectis: ar vtterly deſtitute of all hope to enioy euerlaſting lyfe, quhilis they keip them ſelfis ſa deuydit.

The xvij Sounday.

M. Quhat followis mair?

C. The ryſing agane of ꝑ body & lyfe euerlaſting

M. Quhairfoir ſeruis this article in our beleif?

C. To teiche that our felicity conſiſtis not in ony thing vpon eirth, thequhilk knawledge may ſerue vs for twa neceſſarie purpoſis. Firſt it ſeruis to teiche vs to paſſe throw this tranſitorie eirth as throw a ſtrange countrie ſetting not by warldlye thingis. Secundly it puttis vs in comfort that althocht as zit we do not fully enioy the frute of that grace quhilk our Lord God hes freile geuin vs in Chriſt: that zit we aucht not to be diſcouragit, bot patienlie to wait for him vnto the tyme that he ſall appeir.

M. Quhat ſall be the maner of our Reſurrection

C. All they quhilk be dead befoir that tyme ſall then take thair awin bodies agane vnto theme, howbeit they ſall be of ane vther ſort: that is they ſall be na mair ſubiect to deith or corruptioun and zit notwithſtanding, they ſall be of the ſelfe ſame nature and ſubſtance as befoir: and ſik as ſall than remaine alyue, God will raiſe thame vp meruellouſly, and ſuddantlie change thair bodies

in

in the twinkling of ane eye, as we said befoir.

M. Sall not the wickit be aswell partakeris of this Resurrectioun as the godly?

C. Yea verely: bot they sall be in conditioun far vnlyke: for the faithfull sall ryise agane to euerlasting ioy and Saluatioun: and the vther to euerlasting deith and damnatioun.

M. Quhairfoir is thair mentioun made of lyke euerlasting and not of Hell?

C. Becaus the Creid is a breif sum of our Faith conteyning in als few wordis as cã be, that thair belangis peculiarlie to comfort the consciences of Gods faithfull: thairfoir Godis benefitis quhilk he freelie bestowis vpon his pepill he reherssit only without making mentioun of the wickit, quha ar clene schot out of his Kingdome.

The xviij Sounday

M Sen we haif the foundatioun quhair vpon our Faith is bulbit, may we weill gadder, quhat is the richt Faith?

C. Yea verely: that is to say, it is a sure perswasioun & stedfast knawledge of Godis tender lufe towartis vs, according as he hes plainelie vtterit in his Gospell, that he will be baith a Father and a Sauiour vnto vs throw the meinis of Iesus Christ.

M. Dois Faith stand in our power, eyther is it a fre gift of God.

C. The Scripturis teiche vs that it is ane speciall gift of the haly Gaist, and verie experience dois also confirme the same.

M. Bot sa?

C. For the febilnesse of our wittis is sik, that we can be na meinis atteyne vnto the spirituall wis-

dome of GOD, the quhilk is reueylit vnto vs be Faith, and our hartis ar naturallie inclyned to a certane distrust, or at the leist a vaine: trust, eyther in our selfis or in vther creaturis: bot quhat tyme Godis spreit hes lichtenit our harts and made vs abill to vnderstand Gods will, the quhilk thing we can not attein vtherwayse) then dois he arme vs with a stedfast confidence in his gudenesse, sealing the promeis of saluatioun in our hartis.

M. Quhat profeit commis to vs throw this Faith quhen we haue it?

C. It dois iustifye vs befoir God, and makis vs inheritouris of euerlasting lyfe.

M. Is not a man then iustifyit throw gude warkis, gif he liue halielye, and in the obedience of God dis will?

C. Gif ony man wer sa perfyte befoir God, he micht worthielie be callit richteouse: bot for samekill as we are all wreatchit sinners in the sicht of God, we are all dreuen to seik els quhairfoir ane worthienesse to make answer for vs to Goddis Judgement.

The xix Sounday.

M. Bot be all our warkis sa disprouit that they can merite nathing at all for vs befoir God?

C. First of all sik warkis as we do of our selfis be our nature are vtterlie corrupt: quhairof it followis necessarilie, that they can not pleis GOD bot rather prouoke his wraith, and he condemnis them euerie ane.

M. This is then thy saying, that vnto the tyme that God hes reassauit vs to mercy, and regenerat vs be his Spreit, we can do na thing, bot sin euin as a euill tree can bring furth na frute, bot that

quhilk

quhilk is euill?

C. Euin sa it is: for althocht our warkis mak a fair schaw to mannis sicht. zit they ar wickit before God, sa lang as the hart is noucht, vnto the quhilk God cheiflie hes respect.

M. Herby then thou dois conclude, that it lyis not in our power to preuent God with our meritis and sa to prouoke him to lufe vs: bot mekill rather we thairby do steir him to be mair and mair angrie with vs?

C. Ze surely & thairfoir I say, that without any consideratioun of our awin warks, hedois resaue vs into his fauour, of his bontifull mercy throw the meritis of our Sauiour Christ, reconting his richteousnes to be ouris, and for his saik imputtis not our sinnis vnto vs.

M. Quhat meins thou then, that a man is iustifyit be Faith?

M. For samekill as throw beleuing that is resauing with ane assurance of hart, the promises of the Gospell, we enter into possessioun of his richteousnesse.

M. This is then thy mening that as God dois offer richteousnes vnto vs be his Gospell: sa the only way to ressaue it is Faith

C. sa I meine.

The xx Sonnday.

M. Weill then efter that God hes anis ressauit vs into his fauour, be not the warkis quhilk we do be vertew of his Spreit, acceptable vnto him?

C. Zea verely becaus he dois of his fre gudenes sa accept them, and not becaus thair worthinesse dois deserue sa to be estemit.

M. How is it that they be not worthie of them selfes

selfis to be exceptit, sen they proceid of the haly Gaist?

C. Becaus thair is mixt sum filth throw the infirmitie of the flesche, quhairby they ar defylit.

M. Be quhat meins then ar they made acceptabill vnto God?

C. Be Faith onelie, quhairby a man is allurit in his cõscience that God will not straitly examing his warkis, nor try thame be the schairp rigour of his Justice, bot that he will hyde the vnperfytenes & the vnclene spottis that be in them with the pureues of our Sauiour Christ, and sa account them as perfyte.

M. May we say then that a Christian is iustifeit be his warkis efter that God hes callit him, or that he dois merite throuch them Goddis fauour to the procurement of lyfe euerlasting.

C. No verely: bot rather it is said that na man liuing sall be iustifyit in Goddis sicht: and thairfoir we must pray that he do not enter into iudgement with vs.

M. Thow meinis not heirby þ the gude deidis of the faithfull ar vnprofitabill?

C. I meine na thing lesse: for God promises to reward them largelie baith in this warld and in the tyme to cum: and zit notwithstanding thir rewardis be not giuen for our awin worthie deseruis bot only becaus it pleasis God of his gudenes to, lufe vs freelie and sa to couer, & forzet our faultis, that he will neuer call them ony mair to remembrance.

M. May we be iust without gude warkis?

C. That is not posibill: for to beleue in Christ is als meikill to say, as to receiue Christ in sic sort as

he

he dois giue him self vnto vs, now this is ane euident thing that Christ dois not only promeis to delyuer vs from death, and to restoir vnto vs the fauour of God his Father throuch the only meritis of his innocencie: bot also he promisis to make vs new creaturis be his haly Spreit, to the end that we suld leid ane haly conuersatioun in all gud warkis, all quhilk man be ioynit togidder, except we wald deuyde Christ from him self.

M. Then I se that it is sa far from the office of faith to mak men despysaris of gud warkis, that it is the rute quhence all gude warkis do spring.

C. It is maist certaine: and for this cause the doctryne of the Gospel dois consist in thir twa poyntis, Faith and Repentance.

The xxj Sounday.

M. Quhat maner of thing is Repentance.

C. It is the haitred of sin & lufe of iustice, proceiding of the feir of God, quhilk bringis vs to the forsaking of our selfis, and to the mortifying of our flesche: that we may giue our selfis to be gouernit be the Spreit in the seruice of God.

M. This then was the secund member in the diuision quhilk we made at the beginning, concerning a Christian mannis lyfe.

C. Yea verely: and we haue said also that the very richt & allowabill seruice of God dois consist in obeying his will.

M. Quhy sa?

C. Becaus he will not be seruit efter our fantasy bot efter his awin gude pleasure.

M. Quhat rewle hes he giuen vs to leid our lyfe be?

C. His Law.

M. Quhat thingis dois it contene?
C. It is deuydit into twa parts. quhairof the first dois conteine four commandementis the secund conteinis sax sa that thair ar ten in haill.
M. Quha hes made this diuisioun thairof?
C. God him self quha also gaue it wrettin in twa Tabillis to Moses saying, that the haill was reducit into ten sentences.
M. Quhat is the content of the first Tabill?
C. It contenis the maner of the trew worschip of God.
M. Quhat is contenit in the secund Tabill?
C. How we aucht to be haue our selfis towartis our Nichtbour, and quhat dewtie we aw vnto thame.

The xxij Sunday.

M. Rehers the first commandement?
B. Harken and take heid Israell, I am the Lord thy God quhilk haue brocht the out of the land of Egipt, from the hous of bondage: Thou sall haue nane vther Goddis befoir my face.
M. Declair the mening heir of?
C. In the beginning he vsis as it wer ane Introduction to the haill Law. For he dois challence heir vnto him self, authoritie to commād, naming him self, Euerlasting, and the Creature of the vnald: & agane efter, he callis him self our God to mak vs heichly to esteime his doctrine: for gif that he be our Sauiour: it is also gude reason that we be his obedient pepill.
M. Bot that quhilk followis efter touching the delyuerence frome the bondage of Egipt, is it not referrit peculiarly to the peopill of Israell?
C. Zea verely as concerning the body: howbeit it be

ſt belangis alſo indifferently vnto vs all: in ſa meikill as he hes delyuerit our ſaullis from the ſpirituall captiuitie of ſinne: and from the tyrannie of the Diuell.
M. Quhy dois thou make mentioun of this in the beginning of the Law?
C. To put vs in remembrance how greitly we ar bound to obey his gude pleſure: and quhat vnkyndneſſe it is to do the contrarie.
M. Quhat requyris he in the firſt command?
C. To reſerue to him only his haill honour, not giuing ony part thairof to ony vther.
M. Quhat is his dew honour?
C To worſchip him to put our haill traiſt in him to call vpon him and ſik vther lyke, quhilk be attribuit only vnto his Mateſtie.
M. Quhairfoir ſayis he befoir my face?
C. For ſamekill as he ſies and knawis all thing is and iudgis the ſecret thochtis of memis harts he ſignifyis vnto vs that dois not requyre only that in outward profeſſioun, bot that vnfeinzeitly from the bottome of our hartis we do take him for our only God.

The xx iij Sounday

M. Rehers the ſecund commandement?
C. Thow ſall mak to the na grauen Image, nor ony ſimilitude of thingis that are in Heuin aboue or that ar in the eirth beneth, or that ar in the waters benath the eirth: Thou ſall not bow down to them nor worſchip them.
M. Dois he vtterly forbid the making of imagis
C. No: bot he dois forbid expreſſlie outher to mak ony image to repreſet God, or worſchip him their by

M. Quhairfoir are we forbidden to repreſent God in ony viſibill Image?

C. Becaus thairis na comparisoun betwen him that is ane euerlaſting Spreit, incomprehenſibill and a materiall body mortall, corruptibill, and viſibill.

M. Thy mynd is then that he dois great diſhonour to Goddis Maieſtie that gais about to repreſent him in ſik ſort?

C. Zea verely.

M. Quhat maner of Adoratioun is heir condemned?

C. We ar forbidden heir to cum before ony Image to make our prayeris, or to bow our knie before it, or to make ony vther ſigne of reuerence, as thocht God did thair ſchaw him ſelf to be in thrm.

M. This is not then to be takin as thocht all karuing or paynting of Images wer vtterly prohibited, bot only to mak Imageſe eyther to ſerue or to honour God in them, or to abuſe them vnto ony kynd of ſuperſtitioun or Idolatrie.

C. It is euin ſa.

M. For quhat purpoſe was this commandement geuin?

C. That as in the firſt commandement, GOD ſchawis him ſelfe to be him allane quhome we aucht to worſchipe and honour: Euin ſa now he ſchawis the richt kynd of worſchip, to withdraw vs from all maner ſuperſtitioun and carnall Imaginatioun.

The xxiiij Sounday.

M. Ga furth?

C. Ze ſeyis vnto it a threatning. That he is the

Eternall

Eternall our God Jealouse, visiting the iniquitees of the Fathers in thair childzen, vpon the thzid and fourt generatioun of sik as do hait him?
M. Quhairfoir do is he make mentioun of his micht?
C. To signify that he is of sufficient power to maintein his honour.
M. Quhat menis he be speiking of Jelousie?
C. That he can not abyde a companion with him foz euin as he hes of his vnspeikabill gudnesse frely geuin him selfe vnto vs: euin sa he will that we be cum altogidder his, and this is the chastitie of our Saullis that they be dedicatit vnto him, and keipit haly foz him: as contrariwyse it is ane spirituall huredome gif they be drawin from him to ony kynd of Idolatrie oz superstitioun.
M. How aucht this to be taken that he punisheth the transgressounis of the Fatheris in thair childzen?
C. To pearce our hartis mair deiply with the terroun of his wraith, quha dois not only punische the offenderis, bot also thair posteritie efter them.
M. Quhat, is not this estrarie vnto the richteusnes of God, to punische ane foz ane vtheris fault?
C. Gif we considir the staite of man the question is sone answerit: foz we are euerie ane of vs be nature vnder the curse of God sa that we can nocht fynd fault with God, quhen he leaues vs in this staite. And as he schawis his fauour towardis his seruantis quhen he dois bliss thair posteritie, sa dois he schaw his vengeance towartis the wickit quhen he sufferis thair of spzing to continew in thair euirill staite.

M. Quhat sayis he mair?

C. To the end he micht steir vs also with tender lufe he sayis mairouer that he schawis his abōdant mercy vnto thē the thousād discend of sik as lufe him and keip his commandementis.

M. Dois he mein that the obedience of ane faithfull man sall be sufficient to saue his posteritie althocht they be wicked?

C. No bot that he will in sik sort schaw furth his gudnesse toward the faithfull, that for þ fauour he beiris vnto them, he will also be knawin vnto thair childrē not only mynding to prosper them heir in thingis of this warld, bot to sanctify also them with the giftis of his spreit. quhairby thay may becum obedient to his will.

M. Bot this semis not alwayse sa?

No: for as the Lord dois reserue this libertie to him self alwayse to schaw mercy vnto the Childrē of the wicked. Sa on the vther part he hes not sa bund his grace to the childrē of the faithfull bot that he may at his pleisour reiect quhome he will. yit notwithstanding he dois in sik wayis order thir thingis that all men may esilie, that he hath not made this louing promeis for nocht.

M. Quhairfoir dois he rehers heir in the promeis to athousand diceritis quhairas in the thretning he made mentioun bot of thre or four?

C. To signify that God is alwyis mair reddie to vse gentilnesse & fauour then to rouchnesse or rigour according as he sayis him self, that he is reddie to schaw mercy, bot slaw vnto anger.

The xxv Sounday.

M. Let vs cum now to thrid command?

C. Thou sall not take the Name of the Lord thy God

God in vane.

M. Declair the meining thairof?

C. He dois not only forbid to abuse & blasphem the blyssit Name of God be periury, bot forbydis alsweill all vane and superfluouse aithis.

M. May a man then sweir lawfully at ony tyme

C. Zea verely quhen thair is iust occastoun, that is to say to maintayne the treuth quhen the tyme sall requyre: and lykwyse to keip brotherly charitie amangis vs.

M. Dois he dispruik na aithis bot sik as ar maid to the hinderance of Goddis honour?

C. In ane kynd of aith he teaches vs a generall rewle that we neuer vse the name of God bot in feir and humbilnesse to glorifie his Name. For euin as it is haly and of maist worthie prayse: sa it behouis vs to take diligent heid that we do not in sik sort name it, that either we: may seme to passe lichtly of it our selfis, or gif vtheris occastoun to haue it in small reuerance,

M. How sall this be?

C. Gif we do nouther think nor speik of GOD nor of his warkis bot with all reuerance and honour.

M. Quhat followis mair?

C. A threatning that he will not hald them innocent that takis his Name in vaine.

M. Seing that God pronouncis threisninglie in vther places in a generalitie that he will punische all transgressouris, quhat vehemency is thair be sydis in thir wordis?

C. He dois expreslie declair heirby in how great estimatioun he hes the honour of his Name: for sameikill as he sayis euidently that he can nocht

abyde that ony man do despyse it: it to the intent that we micht reuerence it the mair.

The xxvj Sounday.

M. Rehers the fourt commandement?

C. Remember to keip haly the Sabath day, sax dayis sall thow labour and do all thy wark, bot the seuint day is the rest of the Lord thy GOD thou sall do na warke in it, nouther thou nor thy sone, nor thy dochter, nor thy seruãt, nor thy hand maid, nor thy Oxe, nor thy Asse nor the stranger þ is within thy zettis. For in sax dayis the Lord maid heuin and earth and all that is in them and the seuint day he restit, quhairfoir he hes blyssit the day of rest and maid it haly to him selfe.

M. Dois God command to labour sax dayis, and rest the seuint?

C. No not verely sche: bot he dois giue men licue to trauell sax dayis, and makis a restrayne onely of the seuint, in the quhilk he forbiddis to labour.

M. Ar we then bound be Goddis commandemẽt to refraine ane day in the ouik frome all maner of warkis?

C. This commandement hes a certaine speciall consideratioun in it: for as tuitching the obseruation of bodily rest, it belangis to the Ceremoniall Law, quhilk was abolischit at the cumming of Christ.

M. Sayis thou then that this commandement belangis peculiarly vnto the Iewis, & that God did giue it only for þ tyme of the auld testament?

C. Verely as touching the Ceremony thairof.

M. Quhy then is thair ony vther thing contenit in it beseydis the Ceremonie?

C. Thair ar thre consideratiounis quhy this cõ-

mande

mandement was geuin.

M. Quhat are they?

C. The first is that it micht be one figour to representt our spirituall rest: the secund for ane commune ordour to be vsit in the Kirk: and thirdly for ye refreshing of seruantis.

M. Quhat is spirituall rest?

C. That we ceise to do our awin warkis that ye Lord may bring furth his warkis in vs.

M. How may we thus rest?

C. Be mortifying our flesche, and subdewing the inordinate affectiounis of our nature, to ye end ye Goddis Spreit may beir rewle in vs

M. Ar we bund to this rest bot ane day in ye ouik

C. Ea continually: sa that quhen we haue anis begun to enter into it, we man forward quhill our lyfe lastis.

M. Quhy is thair bot ane day appointit to represent vnto vs anc thing that durris our haill lyfe?

C. It is not necessary that the figure do resembil in all pointis the thing it is inordinat to represent it is sufficient gif they be lyke in sum pointis.

M. Quhairfoir was the seuint day appoynted rather then ony vther?

C. The number of seuint dois signify perfectioun in the Scripture: quhairfoir the seuint day was maist meit to set out vnto vs ane thing ye suld still continew: matrouer it puts vs in remembrance that our Spirituall rest is bot begun in this lyfe nouther sall it be perfyte, vntill we depart this warld.

The xvij Sounday.

M. Quhat is menit be that quhilk our Lord sais

allegis heir saying, that it behouis vs to rest, for
sa meikill as he hes done the same?
C. Quhen God had creatit all his warkis in sax
dayis he appoyntit the seuint day to the consider-
ratioun of his warkis. And to the intent he micht
be the mair steirit thairto, he lets furth his awin
exempill vnto vs, becaus thair is na thing same-
kill to be desyrit as to becum lyke vnto him.
M. Man we then dayly meditate the warkis of
God, or is it aneuch to haue mynde of them ane
day in the ouik?
C. Our dewtie is to be exercysit daylie thairin,
bot for our waikines saik thair is ane certane day
appoyntit. And this is that politick order quhair
of I spake.
M. Quhat order then is to be obseruit that day?
C. That the people cum togidder, and giue dili-
gent eir to the word of God, vse commoun pray-
eris, and make protestioun of thair Faith and Re-
ligioun.
M. Quhat menis thou be saying that it was
partly ordaynit for the eis of seruantis.
C. That they quhilk are vnder the power of
vtheris, micht be releasit sum quhat of thair la-
bouris: the quhilk thing seruis also to the furthe-
rance of the commoun wealth: for sa meikill as eue-
ry man hes mair caus to be the redyer willingly
to trauell the vther sax dayis, quhen they consid-
der that they may take thair rest vnto the seuinth
day.
M. Let vs now se how this commandement be
langis vnto vs?
C. As touching the Ceremonie thairof it is abo-
lischit for we haue the accomplischment thairof in
C.

C. Chryst our Saiuour.
M. How sa?
C. For our auld man is now crucifyit be vertew of his deith: and throuch his resurrectioun we ar rayſit agane into ane newneſſe of lyfe.
M. Quhat is thair than in this commandement that concernis vs?
C. We ar bund to obſerue the politick ordor appoyntit in the Kirk. for the heiring of Goddis word, for cōmuning togidder to make commoun Prayeris, and for the richt vſe of the Sacramentis.
M. And dois the figure profeit vs na mair?
C. Zea verely for it leidis vs to the treuth of that thing quhairof the Saboth is a figure: quhilk is that we being maid the trew membris of Chryst aucht to ceiſe from our awin warkis, and cōmit our ſelfis haillie vnto Goddis gouernance.

The xxviij Sounday.

M. Let vs come now to the ſecund Tabill?
C. Honour thy Father and Mother.
M. Quhat dois thou meim by this word Honour
C. That chyldren vſe humbill obedience towartis thair Father and Mother, bearing a reuerent mynd towardis them, reddie to aſſiſt and aid thē, and willing to do efter thair commandemētis, according to thair dewtie.
M. Ga furth?
C God ioint alſo a promeis to this commandement ſaying, that thy dayis may be prolongit vpon the land quhilk the Lord thy God geuis the.
M. Quhat is the meiming of this promeis?
C. That God will endew them with a lang lyfe that haue thair father & mother in dew obedience

M. How cumis it to pas that God promises to prolong mannis lyfe (as git it wer ane speciall benefite) sen this present lyfe is full of miserie?

C. Albeit our lyfe be neuer sa full of wretchitnes, zit it is the blyssing of God vnto the faithfull at the leist for this ane caus, that it is a taiken of his fatherly fauour in that he nurischis them heir, and preseruis them.

M. May a man gadder of the contrary part, that he that leuis not mony zeiris is accurssit of God

C. Na rather: for it cummis to pas mony tymes that the Lord takis them soonest of all out of this warld quhome he lufis maist deirly.

M. In doing thus, it semis that he keipis not alwyse promeis?

C. Quhat promis sa euer God makis vs tuiching the benefytis of this warld, we aucht to taue it with this conditioun, sa far furth as it sall be expedient for the helth of our soull: for it wer contrary ordour not to haue cheif regaird of the saull

M. And quhat it is to be laid of them that be disobedient to Father and Mother?

C. God will not only punische thame with euerlasting paine in the day of iudgement, bot he will execute his vengence also on thair bodies heir in this warld, eyther be schortning thair lyfe, eyther punischin them be a schamefull death, or vther wayis.

M. Dois not God speik expresslie of the land Canaan in this promeis?

C. Yes as tuiching the Chyldren of Israell: bot we muist now tak it in a mair generall signification sa that in sa meikill as the haill earth is the Lordis, we aucht to acknawledge, that quhat

suis-

cuntrie ſa euer we do inhabite, God hes giuen the ſame vnto vs for a dwelling place.

M. Is thair nathing els to be vnderſtandit in this commandement?

C. Thocht na mention be made in it expreſſie bot of Father and Mother we zet man vnderſtand in them all Maiſtratis and Supperiouris for-ſamekill as thair is ane maner of conſideratioun of them all.

M. Quhat is that?

C. Becaus God hes giuen vnto them preheminence: for thair is nane authoritie of Parentis, of Princes or of Maiſtreans or Maſteris, neyther ony other office or tytill of preyemurence, bot ſik as God hes ordaynit.

The xxix Sounday

M. Quhers the ſax commandement?

C. Thou ſall do na murther.

M. Is thair nathing forbidden heir bot oppin murther?

C. Zes verely: for conſiddering that it is God quha geuis this in commandement, he dois not onely giue vs a Law to reſtrayne our outwarde deidis, bot principally to bydill the effectiounis of our mynd.

M. Thy meining is then that thair is a certane kynd of murther lyeng priuily in the hart quhilk is forbidden heir of God?

C. It is euin ſa: for hatred or rancor, and all deſyre to do hurt vnto our Nichtbour, is murther before God.

M. Is it aneuch then gif we beir na hatred nor malice towartis ony man?

C. No: for in that God condemnis hatred, it is

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to be vnderstandit also that he requyris of vs to luke all men vnfenzeitly procuring thair wealth.

M. Quhat is the feuint commandement?

C. Thou sall not commit Adulterie.

M. Quhat is the effect of this commandement?

C. All huredome is declairit to be accursit of God and thairfoir it behouis vs to refraine from it, except we will prouoke his wraith against vs.

M. Is thair na vther thing requyrit in his commandement?

C. We must alwayis haue regaird to the law maker, quha considereis not only the outward work bot rather the effectium of the hart.

M. Quhat is thair mair requyrit?

C. Forasmekill as our bodyis and saullis ar the templis of the haly Spreit, that we kep them in all pureneſſe: and thairfoir we muſt not only be chaſt as touching the carnall act, bot also in hart, wordis, and behauiour: sa that thair man be na part in vs derylit or vnchaſt.

The xxx Sounday

M. Quhers the aucht commande?

C. Thow sall not steill.

M. Dois this commandement forbid sik robberies as be punischit be the common Law, eyther dois it reache ony farther?

C. this commandement rechis vnto all vnlawfull and deceatabill occupationis quharby we pluke vnto vs ony part of our Nichtbouris substance quhidder it be be violence, be fraud, or be ony vther meinis that God ges not allowit be his word.

M. Is it aneuch gif we refraine from the deid doing, or we forbiddin to desyre ony sik thing?

C. We

C. We muſt alwayſe haue a conſideratioun that God was the maker of this Law: quha for lamekill as he is a Spreit, hes not only regaird to robberis that be committit in deid: bot he conſidderis aſweill our ſecreit enterpryſes, our deuyſes and purpois, and the deſyris of our myndis, to turn be cirkis throw our Nichtbouris hole.

M. Quhat behouis vs then to do?

C. We ar bound to do our endeuour that euery man may haue his rew and richt.

M. Quhat is the nynt command? 9

C. Thow ſall not beir falſ witneſſe aganſt thy Nichtbour.

M. Dois God forbid in this commandement a-pen periurie befoir a Judge only, outher are we charjit to make na lie to the diſpruofeit of our Nichtbour?

C. Vnder ane kynde he genis aue generall doctrine, meining that we may not ſpeik ony thing to the repruofe of our Nichtbour falſlie, and that we may in na wayſe backbyte him, or make lies of him, quhairby he micht ſuſteme hole in his guodis, or be hinderit in his name.

M. Quhairfoir dois he ſpeik expreſſlie of oppin periuries?

C. To the intent that we micht the mair earneſtly deteſt this vice of backbyting and leing, ſignifeing vnto vs withall, that quha ſa euer dois accuſtume him ſelf to ſpeik ſclāderouſlie of his nichtbour, or to make ony lie to his hinderance priuilie, will not be eſchamit ſchortlie efter to forſweir him ſelf opinlie.

M. Be ſclanderouſe & leing wordis forbiden heir only, or be we reſtraimit alſo frō all euill thinking?

C. Al-

C. Aswell the ane as the vther: be the reſſoun quhilk we haue alreddie alledgit: for that that is euill in the doing before men, is alſ euill to be wiſ ſit or thocht before God.

M. Declair this in few wordis?

C. We ar taucht be this commandement not to iudge euill or to ſpeik ony wordis that ſound to the reprochе of vtheris: bot rather to haue a gude opinioun of our Nichtbouris: and to maintaine thair gude faime, ſa far furth as the treuth will beir vs.

The xxxj Sounday.

M. Let vs cum now to the laſt commandement?

C. Thow ſall not couet thy Nichtbouris houſe, neither ſall thou couet thy Nichtbouris wyfe, nor his man ſeruant, nor his mayd nor his Oc, nor his Aſſe, nor ony vther thing that is thy Nichtbouris.

M. Seing the haill Law is ſpirituall as thow hes ſaid, & forſamekill as euerie ane of the vther commandements wer ordanit aſwell to correct the rebellious affectiounis of the hart, as to gouerne the outward doings: it appeiris that this commandement is ſuperfluous?

C. In the vther commandementis God wald ſuppreſſe our will and affectiounis, bot heir he vtterly inhibitis all euill thochtis, licht motiounis, ſuddain affectiounis. Zea thocht we neuer fullie purpoſe them, nether willingly cõſent to do them.

M. Sayis thou then that the leiſt motioun or temptatioun that can enter into the thocht of ane faithfull man is ſinne, thocht he ſtryue againſt it, and will not be ony mannis conſent vnto it?

C. It is certaine that all euill thochtis and motiounis

tiounis do proceid of our nature: quhairof I do conclude that the lustis quhilk do kendill or steir vp manis hart to do amis, thocht he neuer consent to the thing, are neuertheles derectit agans this commandement.

M. This is then breiflye thy saying that all euill lustis quhairvnto men consent and subiect thame selfis, ar reprouit as sinne in the former commandementis: euin sa be this commandement God requyris, sik perfection that thair may not sa meikill as ane euill motioun anis enter into our hartis. the quhilk micht prouoke vs to do amisse.

C. Euin sa I mein.

M. May we not now make a breif summe of the haill Law?

C. Verry easily: for the haill Law is comprehendit in thir twa pointis: The ane that is we luke God with all our hart, with all our saull, & with our haill mynd: The vther is that we luke our Nichtbour as our selfe

M. Quhat is includit in the luke of God?

C. To luke him as our God that is that we acknawledge and tak him for our Soueraine Lord Maister, Sauiour and Father: sathat heirby our dewtie is to luke him, and to feir him, and to obey him.

M. Quhat dois thou mein be thir wordis, with all our hart, all our saull and our haill mynd?

C. It is that we luke God with sik a zeill and feruent affectioun that thair may be in vs na desyre na will, na thocht, nor na endeuour contrarie vnto his luke.

The xxxij Sounday.

M. Quhat is the mening of the secund poynt?

B. As we be naturallie inclynit to lufe our selfis, and as this affectioun dois pas al the reſt, euin ſa our lufe toward our Nichtbour aucht in ſik ſort to beir rewle in our hartis that it ſuld gyde vs altogidder & be a lyne or rewle, thairby to ordour all our thochtis and deidis.

M. And quhome meinis thou quhen thou ſayis, our Nichtbour?

C. I do not only ſignifie our kindred freinds & ſik vther as be our familiar acquantance, bot ſik alſo as be ſtrangeris vnto vs, and mair then that our verie enemys.

M. How ar we bund to them?

C. Thair is a band quhair be God hes tyit all men togidder quhilk is haly, and can not be brokin be ony mannis malice.

M. Then thou will ſay gif ony man hait vs, that cummis of him ſelf and zit be the very ordor quhilk God him ſelf hath appointit he ceiſſes not to contenew ſtill our Nichtbour, and we are bund euin ſa to ſaſte him?

C. Sa it is menit.

M. Seing the Law requyris ſik ane perfyte ſerving of God, is not euery Chriſtiane man bund to fraime his lyfe efter the ſame?

C. Zea trewly: bot we haue in vs ſa mekill waiknes, that thair is na man quhilk fully dois performe all that the Law requyris.

M. Quhy dois God thairfoir requyre of vs ſik ane requeſite perfectioun as we are not abill to reache vnto?

C God requyris na thing of vs bot that quhilk we are bound to do: bot giue we diligence to fraime our lyfis to his rewis ſet furth in the Law

then

then albeit we be far frome atteyning to the perfectioun thairof: zit the Lord will not lay to our charge our default.

M. Speikis thou generally of all men, or of the faithfull only?

C. Na man is abill to begin to do the leist poynt that the Law requyris, vntill he be regenerate throuch the Spreit of God, Mairouer gif it wer possibill to fynd out ony man quha were abill to performe sum part of that ỳ the Law demandis it suld not be aneuch to discharge him befoir God For the Lord pronouncise that quhatsaeuer dois not thrwchlie accomplisch euery poynt contenit in the Law is accursit.

The xxxiij Sonnday.

M. Heirby we must needis gadder that Law hes twa diſtinct offices, according as thairbe twa sortis of men?

C. Quhat els: for as tuiching them that beleue not it serues to na vther purpose bot to reproue them, and to take from them all maner occasioun to excuse them selfis befoir God: and this is that quhilk S. Paull speikes of, naming it the instrument of deith and damnatioun. Bot as touching the Faithfull, it serues to ane vther vse.

M. To quhat?

C. First the Law makis it kuawin to them that they can not be iustifyit be thairwarkis, and sa be humbling them, it dois steir them vp to seik thair Saluatioun in Christ. Secundlie quhair as mair then is possibill for ony man to do, it warnis them to pray vnto GOD that hewald giue them strenth: and alsa dois put them daylie in remembrance of thair faultis, to beate down thair pryd

pryde. Thridly it serues them in steid of brydil to hald them fast in the feir of God?

M. Then albeit for the tyme of this transitorie lyfe we neuer accomplische the Law: yit it is not to be thocht a vane thing that it requyris of vs sik perfectioun: for thairby it settise vp a mark to vs, to the end that we euerie ane according to the grace quhairwith God hes indewit vs micht cõtinually with sa mekill mair feruent affectioun walke towart it and studie dayly mair and mair to cum vnto it.

C. Sa it is meinit?

M. Haue we not a perfyte rewle of all richteouse nes set out in the Law.

C. Yea sa perfytely that God demandis na vther thing of vs then to follow it: and contrariewyse God dissalowis and refuses quhatsaeuer man taking in hand to do beside: for obedience is the only sacrifice quhilk he requyris.

M. To quhat purpose then dois all the motions declarations, exhortations and commandemẽtis serue quhilk the Prophetis make & the Apostils

C. They ar na thing els bot expositiounis of the Law, quhilk leidis vs to the obedience of the Law rather then to draw vs from it

M. Yit it seems that the Law dois not set out euery manis particular vocatioun?

C. Onsairas the Law of God preserybis that we aucht to rander vnto euery mã the thing that is his dew: we may richt weill gadder thairof, quhat euery manis dewty is in this staite and calling. Farther (as we haue alreddy said the residew of the Scripture makis a mair particular and plane declaratioun of the same: for the selfe same

thingis

same thingis quhilk God hes in few wordis comprehendit in thir tabillis of the commandements & vther places of the Scripture do intreit heir and thair mair at large.

The xxxiiij Sounday.

M. Seing we haue now spoken sufficiently of the eicht seruing of God, that is to say, of ȳ obedience to his will quhilk is the secund part of the honor dew vnto him: let vs treit now also of the thrid poynt?

C. We haue sayd heir before that the thrid maner of honour quhilk he demandis of vs, is to call vpon him and to seik for help at his handis in all our neidis.

M Meuis thou that we man call vpon him only

C. Ye: for he challingis this as a peculiar honour dew vnto his Deuyne Maiestye.

M Sen it is sa, efter quhat sort is it lawfull for vs to requyre succour at mans hand?

C. Thair is greit difference betwene thir twa thingis: for we call vpon the Name of GOD to protest that we luke for na help bot at his hand: hauing our haill affyans in him and in nane els; zet in the meine tyme we seik the help of man sa far furth as God geuis vs leif, and as he hes lent them meinis to succour vs.

M. Then to demand succour of men is na thing at all contrarie to this that we are bund to make our prayeris only vnto God for help, for samekill as we put not our trust in them nether seik thair succour bot sa far furth as God hes ordaynit thē Ministers and bestowars of his gudis to our necessitie and comfort.

C. Ye say weill: and in very deid quhat sa euer vs

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ciefle bot reſaik at ony mans hand, we are bund ſa to tak it as gif God him ſelf did deliuerit vnto vs for the treuth is that it is he quha ſendis vs all thingis be thair handis.

M. Is it not then our dewtie to giue thankis vnto men for thair benefits ſeing the law of nature teichis ſa?

C. Yes, and it wer for na mair bot that it hes plei ſit God to call them to ſik honour, as to be the dreaers and diſtributers of his benefitis: for God in ſa doing dois bynd vs vnto them, and will that we take the ſame thankfully at thair handis.

M. It appeiris be this that we may not call vpon Angell or Sanctis departit for help?

C. It is certaine: for tuiching Sanctis departit God hes not appoyntit them ony ſik office as to help vs. And as concerning the Angels althocht he dois vſe them as Miniſters to ſerue for our health: zet it is not his will that we ſuld call vpon them for help, eyther haue our refuge vnto them in tyme of neid.

M. Then quhat ſa euer is not agreabill to the or der quhilk God hes ſet furth vnto vs, is repugnant to his will?

C. I mein na leſſe: for gif ſa be, we be not content with that order quhilk God hes be his word ſet furth vnto vs, it is a maiſt certaine takin of infidelity Wairouer, gif in ſteid of ſeiking vpon God allane for help in all our neidis, we ſall haue reſorts to Angels or ony vther creaturis, putting ony part of our confidence in them, we commit ſheirin damnabill Idolatrie, be attributting vnto them that thing quhilk aucht peculiarlie to be reſerued vnto God.

The

M. Let vs cum now to the richt maner of prayers vnto God is it aneuch to pray with the toung eyther is a feruent mynd and eirnest affectioun of the hart also requysit?

C. The toung is not alwayse necessarie in prayeing: bot the vnderstanding and eirnest affectioun is alwayse necessarilie requysit.

M. How preif ze that?

C. For sameikill as God is a Spreit, he requyris alwyse the heart: and as at all vther tymes sa specially in tyme of prayer quhē we schaw our selfis in his presence, and enter into communicatioun with him and thairvpon he makis a restraine of his promeis saying: That he will be at hand to heir, only all them quhilk in sall vpon him in treuth: contrariwyse he pronounces all them accursit. quhilk pray hypocritically or without ane eirnest affectioun.

M. Then all sik prayeris as be made only with the mouth be vnprofitabill, and to na vse?

C. They be not only vnprofitabill, bot also prouokis God to displeisure.

M. Quhat maner of affection is requysit to mak prayer acceptabill?

We must first of all haue sik ane feilling of our powerty and wretchitnesse, that we may perceaue ane earnest vocatioun and greif of mynd throw the lothsumnes of sinne: we must also haue a feruent desyre to obteem grace at Goddis hand, quhilk desyre man kendill our hartis, and ingender in vs a feruent prayer

M. Do thir thingis proceid of our nature, eyther as they ar gifin vnto vs be ye speciall gudnes of God

C. God must work heirin: for we ar of our selfis dull and wout all lust to prayer: bot the Spreit of God dois steir vp in our hartis sic sichis as na toung is abill to expresse: and indewis our mynd̄is with sic a zeill and feruent affectioun as God requyris in Prayer

M. Dois this doctrine teiche vs that we aucht not to dispose and steir vp our selfis to Prayer?

C. Na thing lesse: bot rather contrarilwyse sa oft as we do feill our selfis cauld and not disposit to prayer. we aucht to mak our supplicatioun vnto the Lord that it wald pleis him to enflambe vs with his Spreit, quhairby we may be framit to Prayer with sik affectioun of mynd as we aucht to do.

M. As touching the vse of the toung, thow dois not countit vtterlie vnprofitabill in making of Prayeris?

C. No: for the wordis quhilk the toung vtteris dois mony tymes: help steir & confirm the mynd sa that it is not sa eisilie drawin frome God, mair ouer for sa meikill as the toung is creatit of God for his glorie aboue all vther members of the bodie: It is reasonn that the toung be employit be all meinis to that vse. Finally that the verie affectioun of the hart dois mony tymes throw a vehement motioun enforce the toung to speik, albeit a man did not purpose sa to do.

M. Gen it is as thou sayis to quhat purpose is it to pray in ane language that a man dois not vnderstand?

C. It is a verie mocking of God and ane superstitious Hypocrisye.

The xxxvj Sounday.

M. Quhat

M. Quhen we mak our Prayeris vnto God bot we it at all auenturis, without sure knawledge quhidder we sall obteine ony profeit or not: ather aucht we to be surely perswadit that our prayeris will be hard?

C. We man euer mair haue this as a sure ground of all our prayers þ they sall be acceptit of God, and that we sall obteine our requeist: sa far furth as it is expedient and necessarie for vs: quhair vpon Sant Paull sayis that the richt inuocatioun and praying vnto God proceidis of Faith. For gif we haue not a sure trust in the mercy of God It is impossibill to make our Prayeris vnto him aricht.

M. Quhat sayis thou then of them quhilk be in dout quhidder God heir will or no?

C. Thair Prayeris are vtterly voyde, seing God hes maid na promeis to any sik Prayeris: for he sayis quhat sa euer we will ask, gif we beleif, he will grant vs.

M. It remaynis to knaw be quhat meinis and in quhais Name we may cum be this sure confidence to present our selfis befor God, considdering that we are vyle sinners, and far vnworthye sa to do?

C. First of all we haue promisis of God, quhairvpon we man stay our myndis, without hauing regarde to our awin worthynesse Secundly gif we be the Childzen of God he dois encurage vs. and pulche vs forduart with his haly Spreit to cum to him familiarlie as to our Father: and that we suld not be affrayit to cum befoir his glorious Maiestie (althocht we be but as pure wormes of the eirth, and maist wretchit sinners) he hes giu-

ym vnto vs our Lord Jesus to be our mediatour: to the intent that we be the meine of his merits hauing recourse vnto God, micht haue ane assurit traist to fynd grace.

M. Dois thou meine in thus that we may nocht call vpon God be prayer vnles it be done in the name of our Sauiour Christ?

C. Yea: for we haue ane expresse commandement sa to do: and in sa doing we haue assurance promeis that throw his intercessioun all our requestis sall be grantit vnto vs.

M. Is it not then a fulische presumptioun to present our selfes baldly befoir God, seing we haue Christ for our Aduocate and set him befoir vs to the end that God may for his saik accept baisly vs and our Prayers?

C. No verely for we mak our prayers as it wer be his awin mouth: forsamehill as he him self ay pinnis the way for vs, and makis our prayeris to be heard. yea and intreatis also continually for vs.

The xxxvii Sounday

M. Let vs treit now of the substance of our Prayers: Is it lawfull for vs to pray for althings that we fantasie, eyther is thair a certane reule to pray be?

C. Gif we suld follow our awin fantasie in making our prayers they suld be verrie euill framit: for we ar sa blynd that we are not abill to iudge quhat is meit to be prayit for. Moreouer all our desyris ar sa inordinate that it is expedient for vs to bridill them.

M. Quhat is then to be done.

C. We must learne of God quhat is meit to be

pray

prayit for feing he allane knawis quhat is neces-sarie for vs, that he feid vs as it wer be the hand sa that we our awin selfis do na thing bot follow him.

M. Quhat Instructioun hes he giuen vs for Prayer.

C. He hes taught vs sufficiently how and quhairfor to pray throughout the haill Scripture: bot to the intent to bring vs to ane certane and sure mark he hes set furth vnto vs ane maner of pray-er, quhairin he hes breifly comprehendit all sik poyntis as be lawfull for vs to demand.

M. Rehers that forme of Prayer.

C. It is the verie same that our Lord Jesus tea-cht his Disciplis to pray. For quhen they askit of him how they suld pray, he answerit that they suld say on this wyse, Our Father quhilk art in Heuin, hallowit be thy Name: Thy Kingdome cum Thy will be done in earth as it is in Heuin Giue vs this day our dayly breid, and forgiue vs our debtis, euin as we forgyke our detters aganis vs And leid vs not into tentation, bot delyuer vs from euell. For thyne is the Kingdome, power, & glorie for euer and euer.

M. For the mair easie vnderstanding heirof, into how mony Artickillis is content the haill?

C. Into sax: quhairof the first thre do concern the glorie of God without ony consideratioun of our selfis: the vther thre tuiche vs properlie, and con-cern our welth and profeit.

M. Quhy then aught we to desyre ony thing of God that bringis na maner of commoditie vnto our selfis?

C. This is trew that God of his infinite gude-

ker dois dispose and ordor all thingis at sik sort, that na thing can turne to the glorie of his name quhilk is not alswa profitabill vnto vs, sa that quhen his Name is sanctifyit and honourit hee makis it redound to our Sanctyficatioun: and quhen his Kingdome cummis, we are eker a sort partakeris thairof, zit notwithstanding our dewtie is at sik tyme as we aik thir thingis to haue only regarde to his honour without ony consyderatioun to our selfis or to our awin commoditie and profeite.

M. Be thy saying then, thocht these thre first petitiounis ar greatlie profitabill to vs, zit we may not mak them for ony vther purpose, bot only to desyre to haue God honourit?

C. It is euin sa: and lykewyse albeit the thre last requestis be ordaynit to pray for thingis expedient and necessary for vs: zit in them also we aucht maist eirnestly to seik Goddis honour, sa that it man be the end quhair vnto all our wischingis & desyres be derrectit.

The xxxviii Sounday

M. Let vs now cum to the exposition of it: and befoir that we proceid ony farther, quhairfoir is God namit heir Our Father rather than sum vther Name?

C. Sen in tyme of Prayer specially we aucht to haue one stedfast assurance of Goddis favour in our consciencis: It pleisis God to be callit of vs be a name quhilk soundis na thing bot all sweitnesse, bountie and mercyfulnes, thairby to dryue away all doutfulnesse and feir, and to make vs consaue a bauld courage to cum familiarly into his presence,

M. May

Q. May we then cum baldly and familiarly vn-
to God euin as a chyld may vnto his Father?
L. Yea: and with a great deill mair assurit confi-
dence to obtein quhat sa euer we call for or desyre
for we being euill can not chuse bot giue vnto our
childzen breid and meit quhen they seik it: how
meikill lesse can our heauinly father refuse to gif vs
sik thingis as we haue need of, sen he is not only
gude bot the very souerane gudnese it self.
Q. May we preif sufficiently be this, that God
is nanit our father, is the selfe same thing quhilk
we affirmit touching Christ, that our Prayeris
aucht to be groundit vpon sure traist in his meri-
tis and intercessioun?
L. Yea certainly: for God dois acknawledge vs
nane vther wayis to be his Chyldzen, bot onelie
in sa meikill as we be the memberis of his Sone
Christ.
Q. Quhairfor dois thou not rather call God thy
Father then our father as it wer in commoun?
L. Euery faithfull man may richtweill call God
his Father peculiarlie: bot in this forme of
Prayer our Sauiour Christ dois teiche vs to
pray in commoun: that we micht remember thair
by the dewtie and charitie quhilk we aucht to our
nychbour in our Prayeris, and to admonische
vs not to care for our selfis onlie.
Q. Quhat menuis this clause, Quhilk art in
Heuin?
L. It is als meikill to say as to name him heich,
michtie, and incomprehensibill.
Q. To quhat purpose serues that?
L. That quhen we call vpon him be Prayer, we
micht leirn to lyft vp our mynd, and to withdraw

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our imagination from thinking any thing of him warldly or earthly: and that we wald not measure him be our fleschlie iudgement, and la mak him subiect to our will or appetyte, but rather that we micht with all humbilnesse of mynd honour his excellent Maiestie: and also that we micht haue occasioun to put sa mekill the mair our trust assurrtly in him, considdering that he is Lord and Maister ouer all.

The xxxix Sonnday.

M. Make ane exposicioun of the first petitioun

C. The Name of God is his honour & renown quhairby he is sanctifyit and prayssit amang men thairfoir we desyre that his glorie may be aduancit aboue all thingis and euerie quhair.

M. Dois thou meine that his glory may eyther increase or diminisshe?

C. No verely in it selfe: bot the mening heirof is that it may be knawin as it aucht to be: and that all the warkis quhilk God dois micht appeir to men to be glorious, euin as they be in verey deid sa that he micht be all meins magnifyit:

M. Quhat dois thou meun in the secund requeist, be the Kingdome of God?

C. This Kingdome consistis principallie in twa poyntis: that is to say. First that he gouernis his elect throw his haly Spreit: and agane in that he destroyis the wicket quhilk will not becum subiect to his Kingdome: to the end that it may euidentlie appeir that thair is na power abil to withstand his power.

M. Quhat vnderstandis thou in praying that his Kingdome cum.

C. That it wald pleis God from day to day to incress

incres the number of his faithfull flock: and that he wald continually mair and mair bestow the giftis of his haly Spreit amang them vntill the tyme cum quhē they sall be fully replenischit: that he wald also caus the licht of treuth mair and mair to schyne: and that he wald in sik wyse mak his iustice to be knawin, that the diuell and his kingdome of darknes may cum to vtter confusion, and that all wickitnesse may be clene abolischit and cuttit out.

Q. Is not this requeist perfoymit dayly?

A. It is partly fulfillit: zit we desyre that it may be continually incressit and aduaunct vnto sik tyme as it sal cum to full perfection, quhilk thing salbe at the day of Iudgement, quhat tyme God allane sall be magnifyit, and all creaturis sall be abaschit and subiect vnto his Maiestie, and sa he sall be all in all thingis.

The xl Sounday.

Q. In quhat sence pray is thow that Gods will be done?

A. That all creaturis may be subiect to him and obey him in sik sort, that quhat sa euer is done, may be plesand to him.

Q. Dois thou meine then that na thing may be done contrarie to his will?

A. Our requeist is not only that he wald bring al things to pas as he hes appointit be his vnsercheable counsall: bot that he wald beat down all rebellioun, sa that all willis may obey his will only

Q. In sa doing do we not vtterly refuse our awin willis?

A. Yea vtterly: and we pray not onely that he wald bring to nocht sik desyres as be againis his will

will: bot that he wald alſo creat in vs new myndis and new hartis, that our will being ſet a part his Spreit may work in vs ſik a will as may be in al poyntis agreabill vnto him.

M. Quhairfoir puttis thou vnto it, In eirth as it is Heuin?

L. Becaus the Angels quhilk be his heuinly creaturis ſtudie na thing bot to pleis him without any motion to the contrarie: we deſyre that the lyk may be done in the eirth, and that all men may be framit vnto a lyke willing obedience.

The xlj Sounday

M. Cum nowto the ſecund part quhat dois thou inclm̄ bethe daylie breid quhilk thou aſkis?

L. That wold conteyning all thingis quhairof we haue neid in this preſent lyfe, not only as tuiching meit drink and claythis, bot all maner of thingis that, God knawis to be expedient for vs in this warld quhairby we may haue the fruition of his beneficis inquyetneſſe.

M. Quhy beges thou of God thy daylie nuriſchment ſeing he hes giuen a charge vnto all men, to get thair liuing with the labour of thair handis?

L. Albeit we ar cōmandit to labour for our liuing yit all our labour diligence, and prouidoun that we can make, is not abill to procure vs a liuing, bot the only blyſſing of God vpon our hands, and trauell quhilk proſperis the thing we ga about in his Name. Moreuer this is to be conſiddered that it is not meit & drink that nuriſchis vs (not withſtanding we be com̄anded to mak prouiſioun for thir thingis) bot the power of God maintenis our lyfe, and we vſe them onely as inſtrumentis.

M. Quhy

M. quhy callis ȝ it our breid ſen we deſyre that it may begiuin vs?

C. That cummis of the onely bountyfulneſſe of God, quhais pleſure it was to name it ouris, albeit it is na thing at all dew vnto vs. And agane be this word we ar put in remembrance not to deſyre ony vther manis breid, bot ȝ only puhilk we ſall cum by honeſt and lawfull meinis aggreabill to Goddis ordinance.

M. Quhy ſayis thou this day and daylie?

C. Thir twa wordis do teiche vs to be content, and not to wiſche mair nor is ſufficient for our neceſſitie.

M. Seing this is a commoun prayer belanging indifferentlie to all men, how is it that the riche, (quha haue prouydit a bundance of gudis for ane lang tyme) may make this petitioun for ane day?

C. All men baith riche and pure muſt vnderſtand that quhat gudis ſa euer they haue, they can na thing profeit him, bot ſa far furth as it pleaſeis God to giue them the vſe thairof: ſa that quhen we haue plentie ȝit we haue na thing vnleſſe he of his gudneſſe giue vs alſo the fruitioun and vſe of the ſamin.

The xlij Sounday.

M. Quhat is contenit in the next requeiſt?

C. That it wald pleiſe God to for giue vs our dettis.

M. Is thair ony man liuing ſa iuſt that he neids not to mak this requeiſt?

C. No ſurly: for our Lord Jeſus preſcryuit this form of Prayer to his Apoſtlis for the behouſe of the haill Kirk: ſa that quha ſa euer wald except him ſelfe from this, refuſis to be of the compane

of Chriſtis Kirk: and in vere deid the Scripture dois plainely teſtifie that the maiſt perfyt mã that is gif he wald alledge ane point to iuſtifie him ſelf thairby befoir God, ſuld be fund faulty in a thouſand. It is meit thairfoir that euerie man haue recours continually vnto Goddis mercy.

M. Efter quhat ſort thinkis thou that our ſinnis be pardonit vs?

E. Euin as the very wordis of Chriſt do ſound; for alſe meikill as our ſinnis be as deittis quhairby we ar haldin faſt bõd vnder ꝑ danger of euer laſting damnatioun, we mak ſupplication to God that he wald of his meir gudneſſe pardoun them.

M. Thou meinis then that we obtene forgiuenes of our ſinnis be the fre mercy of God only?

E. Zea: for we can be na meinis mak ane mendis for ꝑ leiſt faute that we haue committit, gif God did not vſe his bountifull liberalitie towartis vs be forgiuing them frelie euerie ane.

M. Quhat profeit cummis to vs be that ꝑ we ar pardonit of our ſinnis?

E. Be this meinis we ar alſ acceptabill to God, as gif we wer iuſt and innocent: and alſo our conſcience be ſurely perſwadit of his Fatherly luſe towartis vs, quhairby we attein to euerlaſting lyfe and felicitie.

M. Quhen thou makis thy prayer that he wald pardoun as our deittis, euin as we pardoun our debtors: dois thou mein heirby that we deſerue to haue our ſinnis forgiuing vs, in that ſchat we forgiue vther men thair faultis?

E. Na verely, for be that meinis we ſuld not haif pardoun of our ſinnis freelie nether: ſuld the remiſſioun of them be ſufficiently groundit vpon the

facti-

ſatiſfactioun quhilk was made in the deith of Chriſt as it aucht to be. bot in that that we forȝet the wrangis done vnto vs, we followe his exemppill in gentilnes and meiknes. And nowte declair that we ar his childzen, he hes giuen vs this as a wage to to be knawin be, and to certifie our ſelfis that we ar ſa. On the vther part he dois vs alſo to wit, that we may luke for na thing of him bot extremitie and rigour, gif we be not reddie to pardoun and ſchaw fauour vnto thame quhilk be in faule towartis vs.

M. Thou meinis then that God heir refuſis to take them for his Childzen. quhilk can nocht forȝet wrangis committit aganis them: and that they ſuld not think them ſelfis to be partakers of the heuinly forgiuenes.

C. Yes verrelie: and alſo to the end that all men micht haue knawledge that the ſelf ſame meſoure quhilk they met vnto vtheris, ſall be payit vnto them agane.

The xliiij Sounday.

M. Quhat is the nest petitioun?

C. leid vs not into temptatioun, bot delyuer vs frome euill.

M. Makis thou bot ane requeſt of this?

C. No: for the ſecund part dois expone the firſt.

M. Quhat is the ſubſtance of this petitioun?

C. We deſyre that God do not ſuffer vs to fall to wickitneſſe, nether permit vs to be ouercum of the Deuill, nor to be led with the nauchty luſts of the fleſche that continually weir agains vs: bot that he wald giue vnto vs power to withſtand them haldìng vs vp with his hand, and helping vs alwy in his ſaifgaird to be our protectour and gyd

M. Bequhat meinis is this brocht to pas?

C. Quhat tyme God dois gyde vs be his haly Spreit, thairby causing vs to lufe gudnes, and to hait euell, to seik efter richteousnes and to flie from sine: for be his haly Spreit we ouercom the Deuill, sinne and the flesche.

M. Des euery man neid this to be gydit?

C. Zea euerie man for the Deuill waitis continually for vs euin as a roring Lyoun redy to deuour vs. And we on the vther part be sa febyll & fraill, that he wald out of hand ouer cum vs gif God did not haith strenthen vs, and giue vs the victorie.

M. Quhat signifyis this word tentatioun?

C. The wylie gylis and subtill assaults of the diwell quhairwith he assaultis vs: for samekill as we are naturally apt to be desauit, zea reddie to desaue our selfis: And our wil is hailly bent to do euill and na quhit gude.

M. Bot quhairfoir requyris thou of God that he do not leid vs into tentatioun, sen that is ane office belanging peculiarly to the Deuill?

C. God of his infinit mercy dois preserue his faithfull not suffering the Deuill to leid them out of the way, nouther permitting that sine, haue the vpper hand of them: sa lykewyse he dois not only giue vp, cast of and withdraw his grace from sik as he will punische, bot also he delyueris them to the deuill, committing them vnto his tyrannie, he strykis them with his blindnesse, and geuis them vp in reprobate myndis, that they becum vtterly sclaues vnto sinne, and subiect to all tentatiounis.

M. Quhat meinis this clause quhilk followis

for vnto the belangis the Kingdome, and power and the glorie for euer?

C. It puttis vs agane in remembrance that our Prayeris be groundit vpon God, and vpon his Almichtie power and gudnes & not in ony thing that is in vs, sen we of our selfis bevvorthie anis to open our mouthis to call vpon him. Agane we ar taucht hereby to conclude all our Prayeris in the praysing of his power and gudnes.

The xliij Sounday.

M. Is it not lawfull for vs to ask ony vther petitioun or thing then is their rehersit?

C. Albeit we ar not forbiddin to vse vther vvordis and to frame them also efter ane vther sort: zet thair can be na Prayer acceptabill vnto God vnles it be in affect and sence framit eftir this quhilk is vnto vs as it wer a perfyte rewle quhairby to pray as we aucht to do.

M. It semis now conuenient tyme to cum to the fourt poynt, touching the honour dew vnto God?

C. we haue said alredy that it consistis in acknawledgeing with the hart, and in confessing with the mouth, that God is the authour of all gudenesse that thairby we may honour him

M. Hes God set furth na rewle to teich vs how we sould do this?

C All the exemples in the Scripture of praysing and thankisgiuing aucht to be as rewles vnto vs.

M. Is thair nathing contenit in the Lords prayer touching this mater?

C. Zes: for in that we pray that his name may be glorifyit, we desyre also that all his warkis may be sene according as thay be in deid excellent and prayse worthy in sik sort ȝ gif he punischis vs, we

may thairby prais the vprichtnes of his iudgement gif he pardon our faultis, we may thairby haue occasion to magnify his mercy quhen he performs his promeis we may acknawledge him to be the invisibill treuth: breifly we requyre that thair be nathing at all done quhairin ỹ brichtnes of his glory be not schawin furth vnto vs: & this is to giue vnto him ỹ laud & prais of all gudnes.

M. Quhat conclusioun may we gadder of all that we haue hidder to spokin?

C. we may weill conclude of this the saying of Christ ỹ this is lyfe euerlasting to knaw the very liuing God, and him quhome he hes sent our Sauiour Christ: to knaw him I say, to the end to rander dew honour vnto him, that thairby he may becum vnto vs not only ane Lord and Maister bot also a Father and Sauiour, quhairby also we on the vther part may be his seruauntes, his Chyldren and peopill hailsily consecrated to his glory.

The xlv Sounday

M. Quhat is the meinis to cum be a stait sa excellent?

C. He hes for the same purpose left with vs his haly word, quhilk is vnto vs as it wer ane entry into the Kingdome of Heuin.

M. Quhair sall we seik for this his word?

C. It is contenit in the haly Scripture.

M. How mon we vse this word to haue this profeit by it?

C. we must resaue it being perfytely perswadit thairof in our consciencis as of ane vndoutted truth sent down from heuin, submitting our selfis vnto it with dew obedience, louing it hartly with

a ferwent and vnfenzeit affectioun, hauing sa pzeft fit in our hartis that we may follow it and confirme our lyues haitily vnto it.

M. Do all thir thingis ly in our power?

C. No not ane of them all: bot God wirkis them in our hartis in this wyse be his haly Spzeit.

M. Is it not requysit of our part that we take paine and do our deligence haith to heir & to reid this doctrine quhilk is set furth vnto vs?

C. Yes doutlesse and first it is requysit that euery man pziuily into his awin hous gif him selfe to the study of his word. bot pzincipally euery man is bund to haut dewly al sermons maid in the congregatioun of Christ quhen this word is exponit.

M. Thinkis thou then that it is not aneuch that euery man do giue diligence to reid Goddis word in his awin hous, vnles they cum also togidder to heir it pzechit oppinly?

C. I think it necessary gif God of his gudnes do pzouyde sik meins that we may heir it oppinly.

M. Quhat is the ressoun?

C. Becaus our Sauiour Christ hes set and establischit this ordour in his Kirk not to the end that twa or thre only sould obser ue it, bot as a general ordor for all men: and he hes lykwyse declarit that this is the only way to build his Kirk, and to pzeserue the same: let vs thairfor euery ane be content to haue recours to this rewle, and not becum wyser nor our Maister.

M. Is it then a thing necessary to haue Pastoris and Ministeris in the Kirkis?

C. Yes very necessary: and at thair mouthes men are bound to resaue the word of the Lord with all humbill obedience: sa that quhasoeuer dois

set licht of them and regaird not to heir thair saying thay contemine also Jesus Christ, and deiyd them selfis from the fallowschip of his flock.

M. Is it sufficient þ we haue bene anis instructit be thair meinis, eyther els must we heir thair doctrine continually.

C. It is nathing gif a man begin weill vnles he continew still in the same: for we man keip vs in Christis schule and continew still his scholleris vnto the end: and for this cans he hes ordaynit ministers in the Kirk to teiche vs continually in his Name.

The xlvj Sounday.

M. Is thair na vther mene beside his word, quhairby God schawis him self vnto vs?

C. God hes ioyned the Sacrament with the Preching of the Word.

M. Quhat is a Sacrament?

C. A Sacrament is ane outward takin of Gods fauour: quhilk be a visibill signe dois represent vnto vs spirituall thingis: to the end that Gods promeis micht take the mair deip rute in our hartis and that we micht fastekill the mair surely giue credit vnto them.

M. Quhat is this possibill that a visibill and a materiall signe suld haue sik vertew to certify our consciences?

C. Mo not of it self: bot God hes ordaynit it for sik a end.

M. Sen it is the proper office of Goddis haly Spreit to seale and print the promises of God in our hartis how can thow attribute or gif this property vnto the Sacramentis?

C. Thair is great difference betwen the ane and the

the wther. For Goddis Spreit is he alane quha in verray deid is abill to tuich and muf e our hartis to illuminate our myndis, and to assure our conscience in lic sort that all thir aucht to be accounted his onely warkis: sa that the haill prais and glory heirof aucht to be geuin to him only. Notwithstanding it hes plesit our Lord to vs his Sacramentis as secund instruments thairof according as it semis gude vnto him without diminissing ony part of the vertew of his Spreit.

Q. Thou menis then that the efficacy of the Sacramentis dois not consist in the visibil signe, bot haillly in the working of the Spreit of God?

C. I mein euin sa: according as it is Gods plesure to wirk the meins be him ordaynit without ony derogatioun thairby to his glorious power.

Q. Quhat mouit God to institute sik instrumentis or meins?

C. He ordanit them to help & comfort our waiknes: for gif we were a spirituall nature as the angels ar, then we wer apt to considder baith God and his monyfald graces efter a spirituall maner alsa: bot sa mekill as we ar cloggit with eirthly bodies, it wes neidfull for vs that God did institute sensibill signis to represent vnto vs Spreitual and heuinly thingis, for wtherwayse we could not comprehend them. Mairouer it is necessary for vs that our sences be exercysit in his promises that we micht be the better stablischit in the same.

The xlvij Sounday.

Q. Sen God hes ordaynit his Sacraments for our necessity, it were a poynt of arrogancy and presumptioun to think that they micht be aswell left off as vsit.

C. Ie say tꝛuth: ſa that quhatſaeuer dois willing ly forbeir the vſe of them, eſtuming thē as thingis mair then neidis, he diſhonoꝛs Ieſus Chꝛiſt, he refuſes his grace, & dois quenth his haly Spꝛeit.

M. Bot quhat aſſurance of Goddis grace ha the Sacramentis abill to giue ſemg baith the godly and wickit do reſſaue them?

C. Albeit the Infedels and wickit do make the grace quhilk is pꝛeſentit vnto thame be the Sacramētis of nane effect: zet it followis not that thair office and pꝛoperty is ſik.

M. Quhen and quhen is it that the Sacramentis haue thair effect?

C. Quhen a man reſſauis them in Faith, ſeiking only in them Chꝛiſt and his grace.

M. Quhat meinis thou be ſaying that we may ſeik nathing els bot Chꝛiſt in them?

C. I ſignify thairby that we may not occuppy our mynds in conſiddering the outward ſignis as thocht we wald ſeik our Saluatioun in them nather may we imagine that thair is ony peculiar vertew inclolit in thē, bot contrariwyſe do tak the ſigne for ane ayd to leid vs ſtraith to Chꝛiſt, and to ſeik in him ſalbatioun and all our felicity.

M. Gif faith then be requyrit in the miniſtratioun of thē, how ar they giuen vnto vs to ſtrenthen vs in the faith & to aſſure vs of Gods pꝛomiſes.

C. It is not anuch that faith be anis begun in vs for a tyme, bot it muſt ſtill be nuriſchit, and mantenit, ſa that it may mow dayly and be increſſit in vs for the nuriſchmēt ſtrēthe & incres thairof God hes geuin vs the Sacramēts, the quhilk thing S Paull declairis ſaying that the vſe of them is to

to seall the promises of God in our hartis.

M. Bot is not this a takin of Infidelity quhen we do not beleif the promises of God vnlesse they be confirmit vnto vs be sum invisibill signe ane ayd ioynit vnto them?

C. It is a takin of weak faith: and zit the faith of all the childrin of God is sik, notwithstanding they ceis not thairfoir to be faithfull, albeit they haue not as zit attein vnto the perfection thairof. For sa lang as we liue in this warld thair abydis continually certane remanents of vnbeleife in our hairt and thairfoir we must endeuour be all meinis continually to profeit and incres in faith.

The xlviij Sounday.

M. How monie Sacraments be thair in the Kirk of Christ?

C. Thair be twa: quhilk be commoun vnto all men and quhilk Christ Him seife ordaynit for the Faithfull.

M. Quhat be they?

C. Baptisme and the haly Supper.

M. In quhat points do they agree, and quhairin differ they the ane from the vther?

C. Baptisme is vnto vs ane entry into the Kirk for it witnessis vnto vs that quhair as we wer befoir strangers from God he dois now receaue vs into his family. The Supper of the Lord is a testimony vnto vs that God will nurische and refreich vs in gude, euin as a gude maister of a hous studies to susten and feid sik as be of his family.

M. To the end that we may vnderstand them baith samekill the better, let vs considder them apart ane efter ane vther: First quhat is the signification of Baptisme?

C. It standis in twa poyntis First our Lord representis vnto vs heirin the Remissioun of our sinnis, Secundly our Regeneratioun.

The xlix Sounday

M Quhat similitude hes water with the thingis that it may represent them?

C. First the Remissioun of our sinnis is a maner of weschyng quhairby our saullis ar clengit from thair filthynes, euin as the filth of our bodies is weschyng away with the water.

M. Quhat sayis thou of Regeneratioun?

C. Becaus the beginning of our Regeneratioun: standis in the mortificatioun of our nature: and to the end that we becum new creaturis throw ȳ Spreit of God: thairfoir the water is powrit vpon the heid, to signify that we ar dead or buryit and that in sik sort that our rysing agane into ane new lyfe is thair with all figurit, in that that the powring of the watter is bot a thing of verray schort continuance and not ordaynit that we sould be drownit thairby.

M. Thou menis not that the water is the weschyng of our saullis?

C. No for that belangis to the blude of our Saut our Christ alon, quhilk was sched ȳ all our filth, micht be wyppit away: and that we micht be coūtit pure, and without spot euin before God: the quhilk thing then takis effect in vs, quhat tyme our consciences be sprinklit thairwith be Goddis haly Spreit: bot the Sacrament dois testify and declair it vnto vs.

M. Menis thou then that the water standis in nane vther steid bot as a figure?

C. It is sik a figure as hes the verity ioyned with

vnto

vnto it, for God keipis his promissis, and deffaus
is na man: quharfore it is certane that Remissi
oun of sinis and newines of lyfe is offrit vnto vs
in Baptisme and that we ressaue the same thair.

M. Is this grace ressaut indifferently of all mē

C. Nocht for oyners thrawart thair wickitnes caus it
to stand them in na steid neuertheles the Sacra-
ment lous not his property, albeit that nane feill
the comfort thairof, bot only the Faithfull.

M. Quhat thing is that quhairby our regenera-
tioun is wrocht in vs?

C Be the deith and resurrection of our Sauiour
Christ. for his deith standis in this steid vnto vs,
that be it our auld Adame is crucifyit, and our sin
full nature is as it wer buryit, sa that it beiris
na mair rewle in vs. As touching the newinesse of
lyfe quhilk is to be obedient to Goddis will: that
we obtein be his resurrection.

M. How do we obtein this grace in Baptisme?

C. Becaus we ar cled with Christ, and indewit
with the haly Spreit, gif sa be that we make our
selfis vnworthy of his promises quhilk be thair
gevin vnto vs.

M. As touching our part, quhat is the vse of
Baptisme?

C. The richt vse thairof standis in Faith and Re
pentance: that is in that we be sure that we haue
our consciencis clengit in the blude of Christ, and
in that we haith feill in our selfis & mak it knaw-
in to vtheris be our warkis that his Spreit abyd-
is in vs, to mortify our affections: & sa to make
vs reddy to do the will of God.

M. Seing all this is requyrit in the richt vsing

of Baptisme, how is it that lytill Chyldren be Baptized?

C. I do not mein that Faith & repentance aucht alwyse to get befoir the ministratioun of this Sacrament, for that is only requysite in them that be of age and discretioun: sa that it is sufficient gif the lytill Childzen schaw furth the frutes of baptisme, quhen they are cum to sufficient age to knaw it?

M. How will thou pzeik that thair is na inconuenience in this doing. For in lyke maner Circumcisioun was a Sacrament of repentance as Moses and the Prophets do witnesse, and also a Sacrament of faith as S. Paull. testifeis and zit God did not debar lytill Childzen fromme the ressauing of the same.

M. No bot art thou abill to pzoue sufficiently that thair is sa gude reson ỹ they suld be receauit to baptisme as that the vther suld be circumcisit?

C. Ye. for the same pzomis quhilk God did make in tyme past to his pepill of Israell, ar now extendit to all cuntis of the warld.

M. And followis it thairfoir that we must also vse the signe?

C. Yea gif we will considder the thing effectually for Chzist hes not maid vs partakers of the grace quhilk belangit intyme past to the childzen of Israell to the intent he wald in vs diminische or obserue it, bot rather to schaw furth his gudnesse mair evidently and in greater abundance.

M. Dois thou count then, that gif we did deny Baptisme to lytill Childzen, the grace of GOD suld be diminischit be the cuming of Christ Jesus

C. Yes

E. Tes surely for we suld be by that meins assistit of the expresse signe of Goddis bountifull mercy towardis our Childzen, the quhilk thing they that were vnder the Law had: and in verry deid this thing seruis heichtly to our consort, and to the establischeing of the promeis quhilk ȝes ben made vnto vs from the beginning.

Q. Thy mynd is then that for asmuche as it plesit God in auld tyme to declair him selfe to be the Sauiour ȝea, of lytill childzen, and that he thocht it also gude to seill his fauorabill promeis in thair bodies be an outwayd Sacrament, that thairfor: it is verry gude reasoun that thair be na les takins of assurance efter Chryst is cummyng, sen the selfe same promeis continewis still, and is mair opinly vtterit aswell be wayd as deid.

E. Zea and mairouer it semis ane thing worthy of notabill reprehensioun, gif men wald do samekill wrang vnto Childzen, as to deny thame the signe quhilk is ane thing of les pryce, sen the verrey substance of Baptisme belangis vnto them quhilk is of mekill heicher estimatioun.

Q. For quhat cõsideratioun aught we to baptise lytill childzen?

E. In takin that they ar inheritours of the blyssing of God quhilk is promisit to the seid of the faithfull: that quhen they cum to age they suld be instructit quhat the mening of Baptisme is, to profeit them selfis thairby.

The ij Sounday.

Q. Let vs speik now of the Supper, and first quhat is the signification thairof?

E. Our Lord did ordaynit to put vs in assurance that be the distribution of his body and blude our saullis

saullis are nurischit in the hop of lyfe euerlasting.

M. Quhy is it that our Lord representis vnto vs his body be the breid, and his blude be the wyne?

C. To signify vnto vs that quhat property the breid is towartis our bodyis, that is to feid and sustein them in this tranlitory lyfe, the selfe same, property also his body hes touching our saulis that is to nurisch them spiritually. And in lyke maner as the wyne dois strenthen comfort and reioyse man: euin sa his blude is our saull ioy our comfort and spirituall strenth.

M. Dois thou mene that we must be indeid part takers of the body and blud of the Lord?

C. I mene sa for sen the haill traist and assurance of our saluation dois consist in the obedience quhilk he hes performit vnto God his Father, in that God dois accept & tak it as gif it war ouris we must first posses him, seing that his benefitis do not belang vnto vs, vntill he haue first gewin him selfe vnto vs.

M. Quhy do not Christ giue him selfe vnto vs, quhat tyme he gaue him selfe to be crucifyit, that thairby we may be brocht in ȝ fauor of God his Father, and be deliuerit from damnatioun?

C. Yes, bot that dois not suffice vnles we do resaue him with all in sic sort, as we feill in our consciencis the fruite and efficacy of his death and Passioun.

M. Is not Faith the reddy meanes to receaue Christ be?

C. No dout: and not only in that we beleue that he dyit and rais agane to deliuer vs from euerlasting death, and to procoure vs alsa euerlasting lyfe, bot alsa be that he dwellis in vs, and is ioynit

with

with vs as the heid with his memberis, to the end to make vs partakers of his graces, be the force of his ioynning togidder.

The lij Sounday.

M. Haue we Christ ioynit vnto vs be na vther menis then be his Supper?

C. Yes for we receaue Christ with the fruitfouit of his benefites be the preching of the Gospell, as S. Paull witnesses in that that our Lord Jesus dois promeis vs thairin, we are bane of his banis, and flesche of his flesche, And agane that he is the breid of lyfe quhilk come down from Heuin to nurisch our saullis: and in ane vther place, that we are ane with him, euin as he him selfe is ane with the Father, and sik lyke.

M. Quhat is thair mair to be had in the Sacrament, or to quhat vse dois it serue vs besyd is?

C. This is the difference that this our ioynning togidder is mair euidently & plenteouslie set furth vnto vs: for albeit our Sauiour Christ be in verye deid exhibit it vnto vs baith be Baptisme and be the preching of his Word, yet that is bot in a part as it were and not fully.

M. Quhat is it then breifly that we haue be the signe of breid?

C. That the body of our Lord Jesus, for samekill as it was anis offerit vp for vs in Sacrifice to bring vs into Goddis fauour, is now geuin to vs to assure vs that we ar partakers of his Reconciliatioun.

M. And quhat we haue be the signe of wyne?

C. It assuris vs þ as our Lord Jesus did sched his blude anis on the Croce for a full pryce and satisfactioun for all our sinnis, euin sa now he geuis vnto

vnto our saullis to drink, quhairby we sould nocht dout to resaue the frute and benefyte thairof.

M. Be thir thy answers I gadder that the Lordis Supper dois direct vs to the deith and passioun of our Sauiour Chryst: to the intent we may, be partakers of the vertew thairof?

C. It dois sa: for euin then the only and euerlasting Sacrifice was offerit vp for our Redemptioun: quhairfoir thair remanis now nathing els, bot that we sould haue the frutis thairof.

M. The Supper than was not ordanit to offer vp the body and blude of our Sauiour to God his Father?

C. No: for thair is nane bot he alane vnto quhome that office belangs: forsamekill as he is the euerlasting Sacrifice: bot that charge that he hes geuin vnto vs, is that we do receaue his body and not offer it.

The iiij Sounday.

M. Quhairfoir be thair twa segnis institutit?

C. Our Lord did that to help our infirmity, signifying that he is alsweill the drink as the meit of our saull: to the end we micht be content to seik our nurischment fully in him and na quhair elis.

M. Dois the secund signe quhilk is the Cupe belang indifferently vnto all men?

C. Ye and that be the commandement of our Sauiour Chryst: contrary quhairinto we may na wyse do.

M. Receaue we in the Supper only the takins of the thingis a foir rehersit, athet are they effectually indeid thair geuin vnto vs?

C. Forsamekill as our sauiour Chryst is ȳ treuth it self, it is maist certaine that the promiss

ſes quhilk ye maid at his Supper be, thair, in deid accompliſchit, and that quhilk is figured be the ſingis is trewly perfoꝛmit: ſa than accoꝛding as he thair maide pꝛomeis and as the ſignis do repꝛeſent, thair is na dout bot he makis vs partakers of his very ſubſtance to make vs alſo to growe into ane lyfe with him.

M. Howe may this be done, ſeing the body of our Sauiour Jeſus Chꝛiſt is in Heuin, and we heir, as Pilgꝛimes on the eirth?

C. Verily it cummis to paſſe be the wondꝛous & vnſerchabill wirking of his Spꝛeit. quha ioynis eſily togidder thingis being far a ſunder in place.

M. Than his body is not pꝛeſently includit in ȳ breid nouther his blud contenit within the Cup?

C. No: bot clene cõtrariwiſe: gif we will haue the ſubſtance of the Sacrament, we muſt lift vp our harts vnto Heuin quhair our ſauiour Chꝛiſt is ȳ glozy of his Father from quhence we haue ſure hop ȳ he will cum foꝛ our Redemptioun: & thairfoꝛ we may not ſerch him in thir coꝛruptibill elemẽts

M. So then thy iudgement is that thair be twa thingis in this Sacramẽt, the ſubſtãce of ȳ breid and wyne quhilk we ſe wt the ey, tuiche with our hand and taiſt with our mouth: and alſo Chꝛiſt be quhom our ſaullis ar inwardly puriſchit?

C. Ie ſay truth: and in ſik ſoꝛt that we haue thair with alſo a ſure taiken & as it wer a pledge of the ryſing agane of our bodies, in ſamekill as they ar alreddy made partakers of the ſigne of lyfe.

The iiij Sounday

M. Howe aucht this Sacrament to be vſit.

C. S. Paull teichis the richt maner of the vſing quhilk is ȳ euery mã examing hi ſelfe oꝛ he cũ to it

M. Quhairin aught a man to examyne him ſelfe

C. We muſt conſidder quhidder he be a trew mẽber of Chriſt.

M. Quhairby may a man haue, ſure knawledge thairof?

C. Gif he haue treu faith and repentance and do luſe his Nichtbour with ane vnfenzeit loue, not keipand in hart any rancor hatred or debait.

M. Bot is it requiſit to haue a perfyte loue and a perfyte faith?

C. We muſt nedis haue baith ſound riche & not counterfeit bot to ſpeik of ſik a perfectioun as vn to quhilk nathing can be addit, it can not be found in man: alſo this ſupper had bene athing ordaynit in vane, gif nane were meit to cum to it, vnleſſe he wer thrownchly perfyte.

M. Be this ſaying our Imperfectioun dois na quhit hinder vs from the cumming thairunto?

C. Rather contrariwyſe it ſould ſtand vs in na ſteid, gif we wer not vnperfyte: for it is help and ſuccour agains our infirmitie.

M. Na thir twa Sacramentis ſerue to nan vther end bot to ſupport and beir vp our imperfectioun

C. Yes they ar alſo ſignis and badges of our profeſſioun: that is to ſay be them we proteſt opinly that we ar the peopill of God, and mak open profeſſioun of our Chriſtian Religioun.

M. Quhat ſall we then iudge of him that refuſis to vſe them?

C. We aucht not count him a Chriſtian man: for in ſa doing he refuſis to confeſſe him ſelf to be a Chriſtian, and quhat is that els, bot as it were towartly to refuſe Chriſt.

M. Is it aneuch to reſſaue them baith anis only in our lyfetyme?

C. Baptisme was ordaynit to be ressauit bot anis: quhairfoir it is not lawfull to be Baptizit agane, bot it is vtherwyse to be thochtof ȝ Supper.

M. Quhat is the ressoun?

C. Be Baptisme God dois bring vs ressaue vs into his Kirk, and quhen he hes anis ressauit vs he declairis also to vs be his Supper, that he will feid vs continually.

The xlv Sounday.

M. To quhom belangs the ministratioun of Baptisme, and the Lords Supper?

C. Unto them quha haue t the charg to preitch openly in the Kirk: for the preitching of Goddis word, and the ministratioun of the Sacramentis be thingis iointly belanging to ane kynd of office.

M. Is thair not ane pruife to be brocht for this out of the Scriptures?

C. Our Lord geuis speciall charge to his Apostils aswell to baptize as to preitch: and as tuitching the Supper, he geuis them in iunctioun to follow his exampell: now he did the part of ane minister in that he gaue it vnto vtheris.

M. The Pastouris quha be the ministers of the Sacramentis, aucht they to ressaue, indifferently euery persoun that cummis?

C. As tuitching Baptisme, for samekill as thair be nane in our tyme baptizit bot litill Childzen thairaucht na chuse to be visit bot as concerning the Supper, the Minister may not refuse to gif it to them that be worthy.

M. Quhairfoir?

C. Becaus that vtherwayse the Supper of the Lord suld be defylit and dishonourit.

M. Bot zit our Lord admittit Iudasse to ȝ hal-

haly Supper, not withstanding his wickitnes?
C. Ze:for his wickitnesse was hinder to him: and albeit our Lord knew it richt weill:zit it was not notorious and knawin vnto men.
M. Quhat way is to be vsit towardes the Hypocrytes?
C. The Minister aucht not to exclude and schute them out as vnworthy bot he man tary till it sall pleis God to mak thair cloſe wickitnes knawin.
M. Quhat gif he him ſelf knaw, or gif he be prively aduertiſit of ony ſik?
C. That is not aue ſufficient caus for him to deny them the Supper, vnles he haue the thing tryed be ſufficient prouke, and thair with the Judgement of the Kirk.
M. Is it not meit then to haue ane Politick ordre touching this matter?
C. Quhat els: gif the congregatioun be weill, ordeirit, thair man be certane appointit to watche, & take deligent heid for ſik oppin crymes as may be counted: and they haueing authority, aucht in the name of the haill Kirk to inhibite ſik as be by na meins meit, nether can be partakers thairof without the diſhonour of God, and the offence of the Faithfull.

The end of the inſtructionn of Children in the Faith.

THE MANER TO EXAMYNE CHILdren befoir they be admittit to the Supper of the Lord

M. IN quhome dois thow beleif
C. I beleif in God the Father, and in Jeſus Chriſt his Sone & in the haly Gaiſt, and [illegible] to be ſauit be nane vther meins.

Q. The Father, Sone and the haly Gaist, ar they ony mair then ane God?

C. No although they be distincte in personnis.

M. Quhat is the effect of thy Faith?

C. That God the Father of our Lord Jesus Christ (and sa be him of vs all) is the beginning & principall caus of all thingis: the quhilk he gouernis in sik sort, that nathing can be done wout his ordinance and prouidēce. Nixt that Jesus Christ his Sone come down into this warld, and accomplischit all thingis quhilk were necessary for our Saluatioun: and ascendit into Heuin, quhair he sittis at the richt hand of the Father, that is that he hes all power in Heuin and eirth, and sall cum againe from thence to iudge the haill warld: Farther mair, that the haly Gaist is verray God because he is the vertew & pōwer of God & p̄sentit in our hartis, the promises made vnto vs in Jesus Christ. And finally that the Kirk is sanctifyit and delyuerit from thair sinnis throw the mercyis of God, and sall eftir this lyfe rayis againe to lyfe euerlasting.

M. Man we serue God according as he hes commandit, or els as mens traditions teich vs.

C. We man serue him as he hes teichit vs in his Word and commandementis, and not according to the commandementis of men.

M. Can thou keip Goddis commandementis of thy selfe?

C. No verely.

M. Quha then dois keip and fulfill them in the?

C. The haly Gaist.

M. Quhen God then geuis the his haly Gaist, can thou perfytely obserue them?

C. Na not so.

M. Quhy? dois God curse & reiect all sik as dis not in euerie point fulfill his commandement?

C. It is trew.

M. Be quhat meinis then sall thou be sauit and delyuerit from the curse of God?

C. Be the deith and passioun of our Lord Jesus Chyist. M. How sa?

C. Forbeaus that be his deith he hes restorit vs to lyfe and reconcilit vs to God his Father.

M. To quhom dois thou mak thy prayeris?

C. I pray to God in the name of our Lord Jesus Chyist our Aduocate and Mediatour, referring all my prayeris to that scope quhilk our Sauiour hes left vs an maist sufficiēt & absolut reule

M. How mony sacramēts is thair in chyistis kirk?

C. Twa Baptisme and the Lords Supper.

M. Quhat is menit be Baptisme?

C. First it signifyis that we haue forgiuenis of our sins be the blude of Chyist. Secundle it setteis befoir our eyis regeneratiō or new spirituall birth

M. Quhat signifyis the Supper of the Lord?

C. That be the spirituall eiting & drinking of the body & blude of our Lord Jesus Chyist, our saulis ar nurischit vnto lyfe euerlasting.

M. Quhat do the breid and wyne represent in the Lordis Supper?

C. That as our bodies ar nurischit thairwith: sa our saulis ar sustenit and nurischit with the vertew of Chyistis body and blud: not þ they ar inclosit in the, breid and wyne: bot we man seike Chyist in Heuin, in the glory of God his Father.

M. Be quhat meins may we atteine vnto hī pairt

C. Be Faith quhilk Godis spreit wirkis in our hartis assuring vs of Goddis promises made vnto vs in his haly Gospell.

Form of prayeris to be vsit in priuate hous

eucry morning and euening

ALmichty God and maist mercyfull father we do not preſent our ſelfis heir befoir thy Maieſty, traiſting in our awin merites or worthynes bot in thy manyfald mercies, quhilk hes promiſit to heir our prayeris, and grant our requeſtis quhilk we ſall make to the in the name of thy beloutt Sone Jeſus Chriſt our Lord, quha hes alſo commandit vs to aſſembill our ſelfis togidder in his Name, with full aſſurance that he will not only be amangs vs bot alſo be our Mediatour and Aduocate towards thy Maieſty, ꝑ we may obtein althings quhilk ſall ſeime agreabill to thy will for our neceſſities: thairfoir we beſeik the maiſt mercyfull Father to turne thy louing countenance towardis vs, and impute not vnto vs our manyfald ſinnis and offencis quharby we iuſtly deſerue thy wraith and ſcharp puniſchment bot rather releaſe vs to thy mercy for Jeſus Chriſt ſaik, accepting his death & paſſion as ane iuſt recõpence for all our offeuces, in quhom only thou art weill pleſit, and throw quhome thou canſt not be offendit with vs. And ſeing that of thy grete mercies we haue quyetly paſſit this nicht: graunt O heuinly Father, that we may beſtow this day haitly in thy ſeruice: ſa ꝑ all our thochts wordis and deidis may redound to the glorie of thy haly Name, and gude exempill to all men: quha ſeing our gude warkis: may glorifie the our heuinly father. And forasmekill as of thy meir fauor & luke, thow hes not only create vs to thyne awin ſimilitude and lyknes bot alſo hes choſen vs to be airis with thy deir Sone Jeſus Chriſt to that immor tall Kingdome quhilk thow hes prepared for

ys before the beginning of the warld: we beseike the to increase our Faith and knawledge, and to licht in our harts with thyne haly Spreit, that we may in the meintyme lyue in al godly conuersatioun and integrety of lyfe knawing that Idolaters, Adulterers, coueteous men, contentious persons, drunkards, gluttons and lik lyke sall not inherytis the kingdoms of God.

And bicaus thou hes commandit vs to pray ane for ane vther, we do not onlie make requeist O Lord for our selfis and them that thou hes alreddie callit to the treu vnderstanding of thy heuinly will: bot for all peipill and nationns of the warld quha as they knaw be thy wonderfull warkis þ thou art God ouer all: ia they may be instrumtit be thyne haly Spreit to belik in þ thair only sauiour and Redemer. Bot for all meanis as they can not beleif except they heir, nor nane can heir bot be preaching and nane can preich except they be sent: thairfor O Lord reqris vp faithfull distributeris of thy misteries quha setting a part all warldly respectis may baith in thair lyfe and doctrine onely seik thy glory. Contrarily confound Sathan, Antichrist, with all hyrelings & Papistis, quhom þ hes alredy castin off into ane reprobate sense that they may not be sectis schismes heresies & errours disquyet thy litill flock. And bicaus O Lord we be fallen into the latter days & daingerous tymes, quhairin the ignorance hes gotten the vpper hand and Sathan with his Ministers seik be all meins to quench the licht of thy Gospell: we beseik the to mainteine thy caus against thayis rauening Wolfis, and strenthen all thy seruandis quhome they keip in preſoun and bondage

day. Let not thy lang sufferyng be ane occasioun eyther to incresse thair tyranny, or to discourage thy childzen: nouther zit let our sinis & wickitnes be ane hindrance to thy mercies: bot with speid O Lord considder the grit miseris & afflictiouns of thy pure Kirk, quhilk in sindzy places, be the rage of enemeis is greuously tormentit: and this we confesse Lord to cū maist iustly for our sinnis quhilk notwithstanding thy monyfald benefyteis quhairby thou dois daylie allure vs to lufe the & thy scharp threatnings quhairby we haue occasioun to feir the & speidely repent) zit continewis our awin wickitnes, & stīll not our selfis la tuitchit wt ȳ displesure of our sins as we aucht to do. Thairfoir O Lord, creat in vs new hartis ȳ with feruēt myndis we may bewaill our monyfald sinnis & earnestly repent vs of our former wickitnes and vngodly behauiour towardis the: and quhair as we can not of our selfis purches thy pardoun zit we humblie beseik the for Jesus Christis sake, to schaw thy mercie vpon vs, & receaue vs againe to thy fauour. Grant vs deir Father thir our requestis, and all vther thingis necessary for vs & thy haill Kirk accordyng to thy promeis in Jesus Christ our Lord in quhais Name we beseik ȳ as he hes teichit vs sayyng: O our Father. &c.

ALl thingis depend vpon thy prouidence O Lord to receaue at thyne handes dew sustenance in tyme conuenient: Thow geuis to them & they gadderit: thou oppinnis thy hand & they ar satisfyit with all gude thingis.

O heuinly Father quhilk art the fountane and full trasure of all gudnes, we beseik the to schaw thy mercy vpon vs thy childzen, and sanctify this

giftis quhilk we reſſaue of the mercyfull liberalitie by granting vs grace to vſe them ſoberly & purely accoꝛding to thy bliſſit will: ſa þ heirby we may acknawledge the to be the Authour and geuar of all gude thingis, & aboue all that we may remember cantinually to ſeik the Spirituall fude of thy woꝛd, quhairwith our ſaullis may be aurichit euerlaſting throw our Sauiour Chriſt, quha is the trew breid of lyfe quhilk come doun from heauin of quhome quhaſaeuer eitis, ſall lyue foꝛ euer and ring with him in glozy warld without end.

Amen.

Ane thankiſgiuing efter meit.

LEt all Nationis magnify the Lord: Let all peopill reioyce in pꝛayſing & extolling of his great mercies: foꝛ his Fatherly kyndnes is plenteouſly ſchawin furth vpon vs, and þ reuth of his pꝛomeis indurris foꝛ euer.

We render thankis vnto the O Lord God foꝛ thy manyfald benefitis quhilk we cõtinually reſſaue at thy bountifull hand: not onely foꝛ that it hath pleaſed the to feid vs in this pꝛeſent lyfe, giuing vnto vs all thingis neceſſare foꝛ the ſame: bot ſpecially becauſ thou hes of thy fre mercies fauthionit vs a new into ane aſſurit hope of ane far better lyfe, the quhilk thou hes declairit vnto vs be thyne haly Goſpell, thairfoir we humbly beſeik the O heuinly Father, that thou will not ſuffer our affectiounis to be ſa intanglit oꝛ ruttit in thir eirthly and coꝛruptible thingis, bot that we may alwayſe haue our mynds diꝛectit to the on heich continually watching foꝛ the cumming of our Lord and Sauiour Chriſt, quhat tyme he ſall appeir foꝛ our full Redemption: To quhome with the and the haly Ghaiſt be all honour foꝛ euer.

Euening prayer

O Lord God Father euerlasting & full of pi-
ty we acknawledge & confes ỹ we be nocht
worthy to lift vp our eyis to Heuin, mekill
les to present our selfis befoir thy Maiesty with
confidence that thou will heir our prayeris and
graunt our requestis, gif we consider our awin
deseruings. For our consciences do accuse vs, and
our sinnis witnes agains vs, and we knaw that
thou art ane vpricht Judge quhilk dois not iusti
fy the sinners and wicket men bot punischis the
faultis of all sic as transgres thy commãdemẽts
Zit maist mercifull Father, sen it hes plesit the to
command vs to call on the in all our troubils and
aduersities, promising euin then to help vs quhen
we feill our selfis, as it wer swallowit vp of death
and desperatioun, we vtterly renounce all warld-
ly confidence, and flei to thy soueraigne bounty,
as our only stay and refuge, beseikand the not to
call to remembrance our manyfald sins & wicket-
nes quhairby we continually prouok thy wrath
and indignatioun agains vs: nouther our negli-
gence & vnkyndnes, quhilk haue nether worthy-
ly estimit nor in our lyuis sufficiently expressed the
sweit comfort of thy Gospell reuelit vnto vs: bot
rather to accept the obedience & deith of thy Sone
Jesus Christ, quha be offering vp his body in
Sacrifice anis for all, hes made ane sufficient re-
compence for all our sinnis. Haue mercy thairfor
vp on vs O LORD and forgiue vs our offences
Teich vs be thyne haly Spreit that we may richt
ly way them, and earnestly repent for the same:
and sa mekill the rather O Lord becaus the Re-
probate & sik as thou hes forsaken, can not prais
the nor call vpon thy name: bot the repenting hart

the sorrowfull mynd, the conscience oppressit hunger & thrusting for thy grace, sall euer set furth thy praise and glorie. And albeit we be but wormis & dust, zit thou art our Creatour, and we the work of thy handis: zea, thow art our Father, and we thy children, thou art our schepheard and we thy flock: thou art our Redemer, and we thy peopill quhome thow hes bocht: thou art our God and we thyne inheritance. Correct vs not thairfoir in thy anger O Lord, nouther accrzing to our deserttis punisch vs, bot mercifull chastis vs, and that with ane fatherly affectioun and luife, that all the warld may knaw, that at quhatsumeuer tyme sa euer ane sinner dois repent him of his sins from the bottome of his hart, thou will put away his wickitnesse out of thy remembrance as thou hes promisit be thy halie Prophet.

¶ Finally, for als meikill as it hes plesit the to mak the nicht for mã to rest in, as thou hes ordayit him the day to trawell: Grãt O deir Father that we may so tak our bodelie rest, that our saulis may continuallie watch for the tyme that our Lord Jesus Christ sall appeir for our delyueräce out of this mortall lyfe: and in the mein seasoun that we be not ouercum be ony fantasies, dreames or vther tentatiouns may fullie set our mynds vpon the, luife the, feir & rest in the. Farther mair that our fleiy be nocht excessiue, or ouermuch vtter the infatiabill desyres of our fleisch, bot onlie sufficient to content our weak nature that we may be better disposit to liue in all godly conuersatioun, to the glorie of thy halie Name, and profhit of our brethren. So be it.

Ane Confessioun

Ane Confessioun of our sinnis quhilk we vse in the tyme quhé the Eternall correctis vs with ony of his appoyntit scurgis, for declyning from the purite of his word quhidder it be in doctryne or in lyfe.

O Lord God quhilk art mychty and dreidfull thou that keipis cowenant & schawis mercy to thame that lufis the, & do thy commandementis: we haue sinnit we haue offendit we haue wickitly and stubburnlie gane bake from thy Lawis & precepts: we wald neuer obey thy seruantis the Prophetis. that spak in thy name to our Kings and Princis to our forefatheris and to all the people of our Land O Lord richteousnes belangis vnto the, vnto vs pertenyis nathing bot oppin schame. Thow frome the beginning hes oppinly in the sicht of all ages, schawing thy selfe maist terrybill and feirfull agantis this manifest contempt of thy graces offerit: sa that the curses and punischmentis quhilk ar writtin in ȳ Law ar in full reddimesse to be scheid furth, and that in greatest abundance, gif that we do not with spedy repentance turne vnto thy mercies sait. Maist pitifull it is O Lord to behauld that nouther they that heir rewle suer vs nor we that are inferiour do lament our horrybill defectioun frome the, fle to thy iust iudgementis. O Lord, that thou punis this sa be sinne, and man be his awin inuentions sa that thair can be na end of miserie, except thou preuent vs with thy vnbeserued grace (ȳ I. Thair fore conuert vs (O Lord) and we sall be conuertit: for we do not offer vp our prayeris trusting in our awin richteousnes bot in thy monyfauld mercies. And althocht we cannot say ȳ contrary, bot thow in tyme of greatest tryndues hes steirdit vp from

hum to put vs in mynde of our declyning, and to vtter vnto vs thy Eternall verety: we notwithstãding haue maist schamefully abusit it, in obeying rather our awin lustis and affections then the admonitiounis of thy Prophetes, Zet we beseik the anis agane for thy Names saik to power in vs confortabill hope of thyne accustumit mercy vpon vs: Inclyne thyne earis and oppin thy eyis to behauld the greuous plagues quhilk are innumerit: and make vs teichabill hartis to conuert be tyme, or thou preis furth the vttermaist of thy Judgements. And let the afflictiounis and iust punischmentis wrettin in the buke, be ane admonitioun and warning aswell to vs as vther Natiounis, quha sall heir of the lams: least in lyke contempt in the end, lyke or worse plagues fall vpon them. Quhairfoir Lord, forgiue vs. O Lord consider and tary not ouir lang, bot for thy deir sonne Jesus Christ saike, be mercyfull vnto vs, and deliuer vs: sa sall it be knawin vnto all the warld, that thou only art the self same GOD, that euer schawis mercy to all sik as call vpon thy Name in Jesus Christ. To quhome with the and the haly Gaist, be all prais and glorie for euer and euer.

Ane Prayer to be said of the Chyld befoir he studie his Lessoune out of the Cxix.

Quhairin sall the Chyld, addres his way in gyding him selfe accordingis to thi Word, Open myne eyis & I sal knaw the meruellous of thy Law: Giue me vnderstãding ans I sall keip thy Law zea I sall keip it with my haill hart.

Lord

ane Prayer.

LOrd quhilk art the fountan of all wisdome & knawledge, seing it hes plesit þ to gif me þ meine to be taucht in my zouth, for to leirne to gyde me godly and honestlie in the cours of my lyfe: It may also pleis the to licht in myne vnderstanding quhilk of it selfe is blind, that it may cõprehend and ressaue that doctrine, and learning, quhilk sall be taucht me, It may pleis the to streu then my memorie to keip it weill. It may pleis the also to dispose myne hart willinglie to ressaue it with sik desyre as apperteinis, sa that be myne Ingratitude the occasioun quhilk thou gifes me be not lost. That I may thus do, it may pleis þ to powr vpon me thyne haly Spreit, the spreit I say of all vnderstanding, trewth iudgement, wisdome and learning, the quhilk may mak me abill to profeit: that the panis that sall be takin in teiching me be not in vane, And to quhat studie sa euer I apply my selfe, mak me O Lord to addresse it to the richt end: That is to knaw the in our Lord Jesus Christ: that I may haue full trust of Salvatioun in thy grace, and to serue the vprichtlie according to thy plesour: sa that quhat sa euer I leirne it may be vnto me as an instrument to help me thair vnto. And seing thou dois promeis to giue wisdome to the humbill and lytill anis, and to confound the proud in the vanitie of thair wits and lykwise to mak thy self knawin vnto thame that be of ane vpricht hart, and also to blind the vngodly and wirkit: I beseik the to fassoun me vnto trew humilitie, sa that I may be tauche first to be obedient vnto the: and next vnto my superiours that thou hes appointit ouer me. Farther that it may pleis þ to dispose myne hart [illegible]

vnfenzeitlie to ſeik the: and to forſake all euill and fylthie lustis of the fleſche: and that in this ſort I may now prepair my ſelf to ſerue the in that calling quhilk it ſall pleiſe the to appoint for me quhen I ſall cum to age.

The ſoume of the Law

THis Law the Eternall our God gaue vnto his peopill Iſraell vpon Mount Sinaie, ſpeiking vnto them in ane feirfull and terribill voice: To witnes that na ſinfull fleſche was abill to fulfill the ſame imperfectioun. From the curſe and malediction quhairof we are deliuerit be our Lord Iesus Chriſt, quha is the end and perfectioun of the Law to all them that vnfenzeitly beleif in him: quha alſo hes ſummerlie compreheindit the haill Law in twa preceptis anſwering to this queſtioun of ane Phariſie: Quhilk is the firſt and cheifeſt commandement in the Law: Iesus anſwerit: To luſe thy God with thy hart and all thy ſtrenght, and with thy haill Saull. This is the firſt and cheif commandement: and the ſecund is lyke vnto this: To luſe thy Nichtbour as thy ſelf. In thir twa preceptis ſtandis the haill Law and Prophetis.

Ane Prayer to be ſaid befoir a man begin his wark.

O Lord God maiſt merciefull Father & Sauiour ſeing it hes pleſit the to command vs to trauell that we may reiſue our meid: we beſeik the of thy grace ſo to bleſſe our labour, that thy bleſſing may extend vnto vs maiſt the quhilk we

we ar not abill to continew: and that this gress fauour may be ane witnes vnto vs of thy bountifulnes and assistance; sa that thairby we may knaw the Fatherlie cair that thou hes ouer vs. Mairouer O Lord we beseik the that thou wald strenthē vs with thyne haly Spzeit that we may faithfullie trauell in our stait and vocatioun, with out fraud or deslit: and that we may endeuoure our selfis to follow thyne halie ordinance, rather than to seik to satisfy our greidie affectioun or to gane. And gif it pleise the O Lord to prosper our labour, giue vs ane mynde also to help them that haue neide accrording to that abilitie that thou of thy mercie sall giue vs, knawing that all gud thingis cumis of the. Grant that we may humbill our selfis to our Nichtbour and not be ouir meins lift vp our selfis aboue them quhilk hes not resauit sa liberall ane portioun, as of thy mercie thow hes geuin vnto vs. And gif it please the so ary and erercyse vs be greater pouertie & neid then our flesche wald desyre, that thou wald zet O Lord, graunt vs the grace to knaw that thow will nurisch vs continuallie that we be not sa tempted, that we fall into distrust: bot that we may patientlie wait, till thou fill vs not onlis with temporall graces and benefitis bot cheiflie with thy heuenlie and Spzituall treasures. To the intent that we maie alwise haue mair ampill occasioun to giue the thankis and sa hablie to rest vpon thy mercies. Heir vs (O Lord) of of thy mercie throw Jesus Christ thy Sone our Lord and Saviour So be it.

Ane prayer for the King and Quenes Maiesty.

O LORD Iesus Christ, maist heich, maist michty King of Kingis, Lord of Lordis, the only Sone of GOD: on quhais richt hand sittand doist from thy Throne behald the dwellers upon earth, with maist lawly hartis we beseik the to vouchsafe with favorabill regaird to behauld our maist gratiouse Lord King Iames the saxt and his Quene. Replenische thame with the gift of thyne holy Spreit, that they alwayse inclyne to thy will, and walke in thy way. Keip thē far fra ignorance, bot throw thy gift let prudence and knawledge alwayse abound in thair Royall hartis. Instruct them (O Lord Iesus) ringand upon us in eirth, that thair humayne Maiestyis alwayis obey thy Devyne Maiesty in feir and dreid. Indew thame plentifully with heuinly giftis. Graunt thame in healthy and wealthy lang to lyue. Help glozy and honour upon thame. Glad thame with the ioy of thy countenance. Strengthen thame that they may vāquisch and ouercum all thair and our fais: and be dred and feirit of all the enemies of this Realme.

AMEN

FINIS